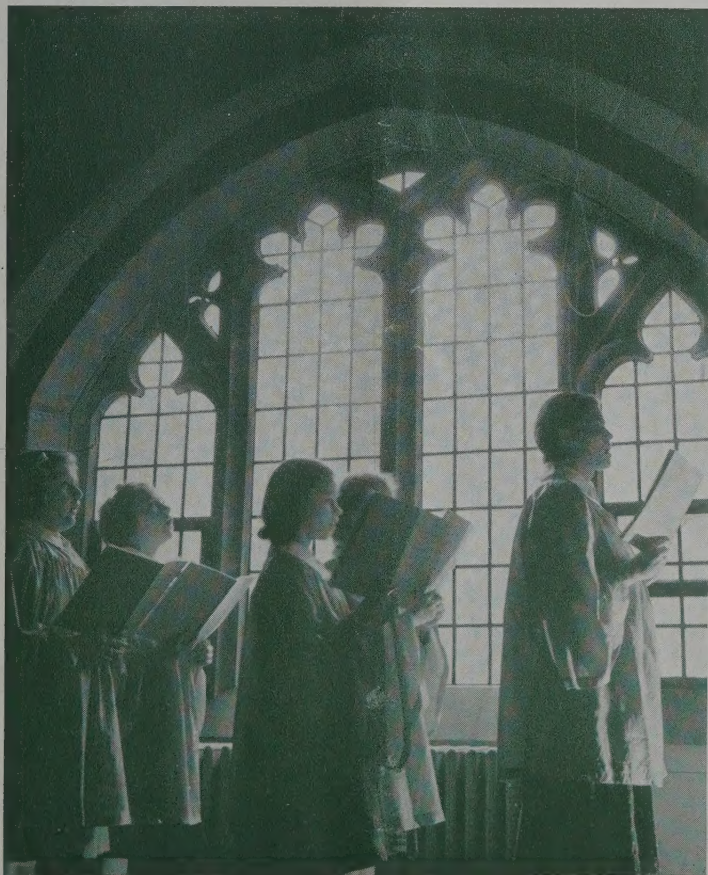


INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Cy LaTour and Son

*All the earth shall worship thee
And shall sing unto thee; they shall sing to thy name.*

April, 1940

The Crusade for Christian Education

An Announcement from the International Council of Religious Education

What the Crusade Is

THE CRUSADE for Christian Education is a special effort, officially approved at the meeting of the International Council in February, to strengthen and undergird the program of the International Council of Religious Education and the work that is being done through it and its cooperating agencies in the United States and Canada. It is especially concerned with the launching of new enterprises to extend the progress already made.

In announcing the Crusade at a luncheon of three hundred executives of denominational, state, and city organizations, together with officers and leaders of the various professional advisory sections, Mr. J. L. Kraft summed it up in these words: "We have something in this Crusade that all America needs, and needs badly. We have about fifteen million customers already getting our product and we can do more for them and do it better than we are now doing. We have a great corps of salesmen—hundreds of consecrated, trained volunteers rendering every week a service in character-building that money couldn't pay for, and still we must have more and better-equipped teachers. But we have twelve to fifteen million more potential customers who need what we have and who won't get it until we move forward and organize our forces to reach them and to make them want what we have."

What the Crusade Will Do

IN HIS PRESENTATION of the Crusade plans the General Secretary, Dr. Roy G. Ross, has outlined the basic principles and activities which are essential in such an extension enterprise. After stressing the importance of participation by laymen, he outlined the following tasks which must be carried forward on a national scale.

1. Making America "Christian-education-conscious" by the use of every available medium of communication.

2. Using the radio to reach all parts of the country.

3. Using the resources in visual education which are now being so effectively adopted by our public schools.

4. Extending our facilities for leadership education to the entire teaching

leadership of Protestantism.

5. Finding ways to multiply the capacity of youth camps.

6. Pushing out our vacation and week-day church schools into new areas, for up to the present they have reached only approximately one-twentieth of their potential constituency.

What the Crusade has Already Accomplished

THERE IS GROUND for real encouragement in what has already been accomplished, although the Crusade has only begun. These achievements are significant:

1. Over two hundred outstanding lay and professional leaders in positions of influence and prestige throughout the nation have accepted our invitation to join the National Committee and to lend us their aid as the movement grows.

2. The unique responsibilities and the far-reaching values of the work of the International Council of Religious Education as a powerful factor in national life for the preservation and building up of the best in our democracy, have been interpreted to hundreds of lay men and women who hitherto were unaware that such an agency as an expression of the cooperating efforts of its many member organizations existed. They now know that it exists and that it is alert to the urgent requirements and possibilities involved in cooperative and unified efforts in such a wide range of action as the Council now represents.

3. The numerous agencies in the field have been stimulated by the recognition of the readiness of other forces to go forward with them in a dynamic progressive effort to meet the challenge of these days. Not a few who experienced the strenuous days of good fellowship and practical planning at Chicago in February, bore testimony to the new spirit which had laid hold of them and the larger vision they had caught. The Crusade has already revived the burdened souls of many true pioneers who are pushing forward to new frontiers and who will inspire many others to take heart and go forward.

4. Thousands have heard over the radio and millions through the press of the launching of this Christian undertaking. We have evidence that through

these broadcasts, on printed page and over the air, some responsive chords have been struck and we have found new friends who have exclaimed, "It is high time; more power to you; we'll do all we can to help."

5. Financial resources are being secured for the advance. It is the conviction of the Crusade Committee that needed funds will come when interest is awakened and when by clear, convincing and adequate impartation of facts about our cause—past, present and future—they gain confidence in our leadership and the methods we employ. What vast sums are annually given away by Christian people to projects far less significant! The Crusade is already turning the attention of many good people, whose sense of stewardship is keen, to the larger returns assured from investments in this field, and substantial results are already assured—new gifts which will enable the International Council to do what needs to be done in the field of action indicated in the objectives of the Crusade. But in this we have only begun to tap the possible resources and we have only begun to realize the new life that may come to our movement as the "sinews of war" are made available for a campaign to establish righteousness, love and peace.

How You Can Share in the Crusade

HOW CAN the reader share in this Crusade? These suggestions are offered. The reader could—

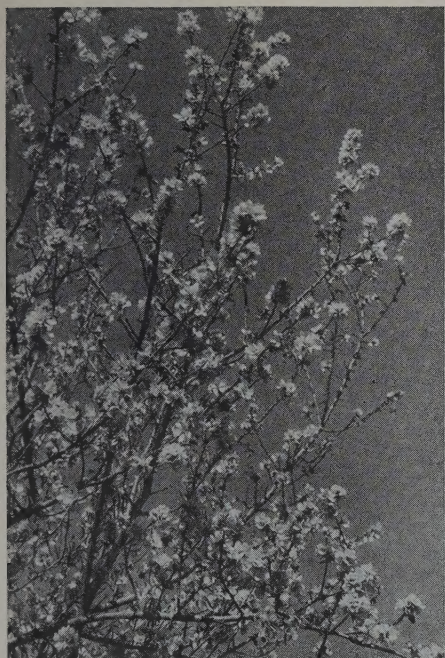
1. Write to the General Secretary, Dr. Roy G. Ross, at the address below, for full information and materials as to the way the Crusade has developed thus far and its future plans.

2. Send for the booklet "Immortal Investments" which deals with wills and is a piece of interesting literature on its own account.

3. Select some one of the special new projects listed above as the one to which to make a special gift, either in a lump sum or over a term of years. (Christian education over the radio and visual education are especially suggested.)

4. Select a small group of friends who as an informal committee would undertake to give and solicit funds for some such special activity.

The International Council of Religious Education
203 North Wabash Avenue, Chicago, Illinois



Cy LaTour

"A MYRIAD OF LOVELY BLOSSOMS"

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nations and thirty state
councils in North Amer-
ica cooperating in Chris-
tian education.

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International Journal of Religious Education



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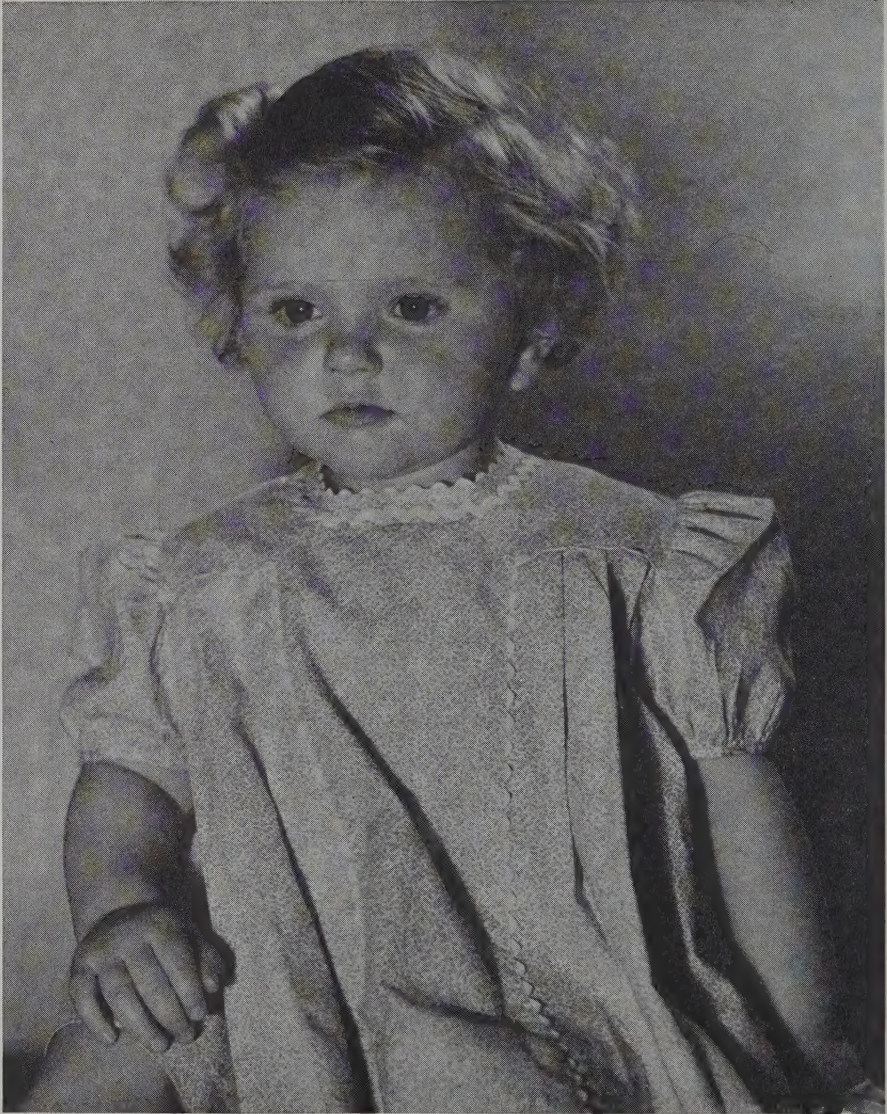
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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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George V. Harris

Except Ye Become

*I hope that the disciples understood
Why Jesus brought to them a little child
In answer to their question, "Who is great?"
I hope they saw the truth, and seeing, smiled
To know a growing life would always be
An artless teacher of humility.*

*I wonder, do you think that from that day
When sense of pride or greatness came to mind,
Their thoughts were turned upon the Master's words,
And turning, helped those men again to find
Contentment, trust, serenity, and grace,
Which make no claim upon the highest place?*

—MABEL NIEDERMEYER



EDITORIALS

Let Us Go Camping!

THE SUMMER CAMP is one of the newest and fastest-growing enterprises. It already comes close to being a "big business."

In the United States and Canada there are approximately 5000 camps enrolling more than one million boys and girls each year. In one county in New England there are 50,000 campers each summer, and how many of them are dotted through the woods of famous Algonquin Park in northern Ontario we know not. Parents spend upwards of one hundred million dollars a year to send their children to camps of one kind or another, according to a recent survey by specialists in this field. This sum, a statistician avers, would meet the expenses of 100,000 students for a year at college, equalling the combined enrollments of ten greater American universities, or two hundred typical liberal arts colleges.

This significant movement is both within and outside the churches. The larger part of the camping enterprise is made up, of course, of the all-summer camps run by individuals and groups for the service and convenience of parents who want to send their children to camp for the long summer vacation. This naturally involves the larger share of the total expenditures. The Y.M.C.A., the Y.W.C.A., Boy Scouts, Girl Scouts, Camp Fire Girls, and other organizations have gone a long way in providing part time camp experience for many thousands of boys and girls during the summer. Within the churches themselves the camp and the summer youth conference have had a phenomenal growth in the last twenty-five years. This church movement has been called the youngest, lustiest, and most rapidly growing member of the church's religious education family.

An interesting evidence of the strength of this church movement lies before us in a comprehensive document prepared by a denominational leader for his board of Christian education on the summer program of that church. This one happens to have been prepared for the United Brethren church. We know of numerous other studies prepared by other denominations for a similar purpose.

The paper gives an impressive list of the purposes and values of such summer enterprises. Our readers will find it valuable to review this list of such objectives: to provide a satisfactory experience for the camper; to give persons a taste of Christian life at its best; to appeal to the idealism of youth; to provide a religious experience which is unique in its quality and intensity; to help young people learn the art of getting along with others; to create a sense of solidarity among Christian people; to inspire youth through contacts with adults whom they admire and who are worthy of that admiration; to increase the skills of Christian workmanship, both as leaders and followers, and to think of such workmanship in terms of service; to create an appreciation for certain cultural elements in life; to prepare individuals to enjoy wholesome types of recreation and to invest constructively their leisure time.

As the summer season draws near Christian education needs to face its opportunity in the summer conference and camp. Parents, teachers, pastors, and other leaders need to ask what they can do *more* to send boys and girls and young people to the camps already available, to start new enterprises where they are needed, and to strengthen the values already secured. In the desperate days in which we live the summer educational activity holds more remedies for our ills than we think. Let us go camping!

Testing Your Church

SOME YEARS AGO a man set out to devise some tests for the program of his or any church. He decided to do it in terms of outward behavior because this should reveal some of its inner life. He suggested that anyone could ask these six questions regarding his church:

1. Has my church done anything differently the past year from what it has always done?
2. Where has the inspiration for these new things come from? From the top down? From the minister? Or has it come up, from the members themselves?
3. During the year has the church concerned itself with anything outside itself?
4. How many members of my church belong to the prejudice-forming groups, those that breed hatred, suspicion?
5. How many members belong to groups that deliberately seek the truth about human problems of current importance?
6. How many members of my church belong to world associations for promoting world peace, for developing the international mind, and other phases of world mindedness? In other words, "Is this particular church tribal-minded?"

These are good questions for any pastor or church board to ask. They would be equally good for adult Bible classes, women's associations, men's brotherhoods, young people's groups, inter-church and denominational boards, and other groups. The more one ponders and applies such questions the deeper they strike.

Beer or Pigs—Which?

AMONG the many problems projected into the lives of Christian people in England because of the war is this one—are foodstuffs going to be restricted equally for making beer and feeding pigs? It is reported that there is widespread uneasiness in the country because, despite war-time restrictions which affect almost every trade and industry, the brewing industry is, it is claimed, being allowed to carry on as usual. It is recognized that there is in the country a severe shortage of animal feed, which is largely imported. So, pigs have had to be slaughtered in many places, one member of Parliament declaring that one million of the four million pigs in the country had been slaughtered since the outbreak of war, and that poultry farmers are also in severe difficul-

ties. There is a scarcity of chicken food and laying fowls are being killed. One man has had to kill one thousand laying pullets because he could not get food for them.

While this is going on, the brewing industry consumes large quantities of foodstuffs which could otherwise be used for animals. No attempt, it is claimed, has been made to control this use. This is the case, even though sugar for mineral waters has been cut in supply by 75 per cent and for confectionery by 40 per cent. At last reports the problem of curtailing its use by the brewers was still being discussed, with church leaders speaking out in meeting to ask why it takes so much longer to negotiate with the brewers than with the makers of lemonade.

In addition to making an interesting story these facts show what a tangled web we weave when we set the seal of society's legal approval upon an industry that hosts of citizens believe to be socially wasteful.

Learning from the Waldenses

IN THESE STRENUOUS DAYS of social strife in many forms, when changes in our world are taking place or threatened, it would do us all good to look at the Waldenses. Who are they? And what good would it do a distracted soul to think of them?

The Waldenses, or Waldensians, as they are sometimes called, are known as the oldest extant Protestant group in the world. They began with Peter Waldo, a rich merchant of Lyons, about the year 1180, more than 300 years before the Reformation. In a great sorrow he read the New Testament and became convinced that every individual has the right to read and to interpret the Bible for himself. Friends gathered about him to read the Bible and to practice it. They had no thought of leaving the Church and did not expect its opposition, but Peter Waldo was refused papal approval and in 1183 they were excommunicated. In 1207 the Waldenses found a refuge in the Cottian Alps in north-west Italy, and the valleys of that region are still the principal center of their life and work.

For more than 650 years they withstood the severe opposition of church and state. In addition to constant hostility, they suffered more than thirty organized persecutions. In 1532 they officially joined the Reformation, which led to renewed persecutions. In 1655 several thousand of them were killed in the notorious Piedmontese Easter Massacre. In 1687 they were exiled to Switzerland. Two years later, under the leadership of their Pastor-Captain, Henri Arnaud, 700 men crossed the Alps and regained their valley homes.

On February 17, 1848 Charles Albert, King of Sardinia, issued his famous Edict of Emancipation giving them their liberty.

Though only a minority, of between twenty and thirty thousand church members, they exert a powerful influence in Italian life and reach a wide constituency. They have members in every walk of life, from Mussolini's personal physician, high government officials and university professors to farmers and fisher folk.

Why turn our minds today to these people? Not because we advocate, or prophesy, the sort of strife over religious and other convictions that has marked their history. But because we live in a time when increasingly the clash between majority and minority opinion is becoming severe. In many walks of life the stresses of living are forcing people into sharpened conflict with each other. And, one fears, these conflicts are

destined to increase, rather than diminish, in the ten years or so just ahead. When and if they do, we need to learn something of charity, forbearance, and willingness to accord freedom to others in those cases where we will belong to the majority, and faith and courage for those other instances in which we will be in the minority, for our complicated social order is likely to put the same person now in the larger and again in the smaller group. When in the minority, we need to contend valiantly for the faith we see and to exemplify it by the purity and devotion of our lives, as the Waldenses did. When in the majority, we need to cherish the views of the smaller and idealistic group as one of the most precious treasures of our society, as the opponents of the Waldenses did not. And that which we as Christian educators practice did not. For, the urgent issues now pressing increasingly upon us all are not going to be solved either by those so broadly tolerant that there is nothing in the world for which they care enough to contend, or by those so intolerant that they contend in strife, and faction, and partisan hatred. The solution is being slowly hammered out by those who fuse tolerance and enthusiasm, good will and devotion; the words "Father, forgive them" and "It is finished" were uttered on the same cross.

We Are the Poor

WHY IT IS we know not, but we have never had wealth.

It may be that someone erred; that a forefather of ours was tricked, or careless, or unlucky; that circumstances seemed to conspire so that we and ours always launched our ships just after the tide had gone out.

We seem so different from you, who have much. Our home—to you—so small; our clothes, coarse; our hands, unlovely; our life, humdrum.

Yet, beneath, we are just like you. We know excitement over simple things. We face tragedy with the same inner devastation.

When we wait in the little hallway for the doctor's verdict, our hearts ache as yours.

When our boy fails to meet the test of life; when we must move away from the little old house we have loved long; when our pet dog dies in the street, we and you are one.

The disease germs cultured in us know no social barriers when they get their chance at you.

In our loins are some masters of the world in which your children will live.

With you, we are caught in the meshes of a vast social machine that grinds on and on, but whether to good ends or evil, we wonder as often as you.

We nurture our courage and hope in the growing conviction of men everywhere that their world must be re-fashioned into the just and brotherly pattern of the Kingdom of our God and of his Christ.

WE ARE THE POOR.

P.R.H.

Meditations

By HENRY HALLAM TWEEDY

In the succession of those who, month after month, have led us in thoughtful meditation, no one is better prepared for this service than Henry Hallam Tweedy. Dr. Tweedy, until recently Professor of Practical Theology at the Yale Divinity School, has contributed to the literature of worship through the writing of numerous books and hymns. Since his retirement he has edited an excellent hymnal, "Christian Worship and Praise." As a lifetime student of the finest in religious thought and literary expression, he brings us the riches of his mind in words well chosen. As a teacher for many years, he brings his concern to lead us in Christian growth. As we follow these meditations week by week we will make his thoughts our own and thus increase in understanding and devotion.

1 He brought me forth also into a large place.—Psalm 18:19

LORD, sometimes the room in which my class meets is too small. The ceiling is too low, the walls too close, the windows too opaque to give long views. Our thoughts do not range over wide enough spaces. Our sympathies do not reach far enough, and our aspirations lose sight of the stars. I let my interests, my problems, my views limit the discussions, forgetting the interests and problems of those whom I am striving to teach. I fail to see the truth in the vast fields of nature and of history, to rise above my theological prejudices and denominational pride, until these are forgotten in the length and breadth and height and depth of the mind of Christ.

Lift me out of my littleness. Break down the barriers of heart and mind which crib and cabin my thoughts. Set my teaching in a large place. Open my eyes to see the meaning of great issues and great movements, that all my work may be broadened and illumined by the largeness of thy interests and the range of thy love. Deliver me from pettiness and bigotry and smallness of soul, and help me to teach in a large room.

2 Let us consider one another to provoke unto love and good works.—Hebrews 10:24

THAT is not the way in which I all too often provoke others, neither is it the way in which others and the experiences of daily life provoke me. Instead of "calling forth"—for that is what the word means—love and good works, the result is irritation and resentment and anger and pride and the desire to retaliate, even to do evil. Sometimes it is because I am thoughtless and tactless and quick tempered. Sometimes it is because I have been tried by hardship and sorrow and loss, and am yielding to cynicism and pessimism and cowardice and despair.

Lord, grant me a larger store of the grace of Jesus. Teach me so to speak and to act that like him I may always call forth the best in those whose lives I touch. And whatever the day brings that may try my soul, however stupid and irritating and unappreciative and positively evil people

may be, whether life be hard or easy, the skies sunny or overcast with dark clouds, grant me wisdom and strength to make these provoke me unto more Christlike living, as I seek to provoke others unto love and good works.

3 A Litany for Teachers and Students

GOD OF TRUTH, who hast promised that we shall know the truth, and in that truth become free, I would share in that legacy of truth and be a good steward of its treasures this day.

For all brave and wise spirits in the past who have visioned thy truth and handed it down to me;

For those who are seeking new truth, confident that ever more light shall break forth and shine upon our world;

For all scientists who trace thy ways in Nature and enable us to live more wisely and successfully in the mysterious realm of time and space;

For all historians who interpret history as thy story and so bring wisdom to live more efficiently in the present age;

For all ministers of beauty, who reveal the treasures of art and melody;

For all who generously and devotedly bring their knowledge to the service of the world, giving that vision without which the people perish;

For these and for all others who belong in this society of truth, I give thee hearty and humble thanks. Grant that, accepting with gladness the high office of a teacher, I may see clearly, feel deeply, and impart to men the mind of Christ. Amen.

4 And Herod questioned Jesus in many words; but Jesus answered him nothing.—Luke 23:9

IN HOURS when the skies seem to be made of brass and the heavens are dumb, days when I hear no clear call of duty and find no answer to life's questions and the voice of conscience is still, I sometimes wonder whether it is because God is not trying to speak to me, or because, like Herod, I make speech impossible. Is it because, like Herod, my life is so packed full of petty details that there is no room for God? Or is it that, again like Herod, I am beating upon the cymbals of my pride, proclaiming so loudly my wisdom and my power, that the still, small voice is drowned out in the din? Is there some known evil in my life, a dulling of the mind and a hardening of the heart, which makes speech useless? Or is it because what God wants to speak to me I do not wish to hear?

Lord, forgive me that so often, when thou art striving to speak to me, I make speech either useless or impossible. I would create room for thee in my busy life, listen for thy voice, become more sensitive to the promptings of thy Spirit. Thou hast spoken in the past, but I need to hear thee speaking in the present. Speak, Lord, for thy servant heareth.

We Had Fun!

Part 1: Paintings and "Collogs" Are Unexpectedly Created

By ADAM LINDSAY*

BACK HOME we said that the Creative Workshop group would be the one we would attend. But as we drew nearer the city where the training conference was to be held we grew rather weary. With weariness there began to develop a lack of enthusiasm and willingness to work. When we reached the conference hotel, the program booklet with all its intricacies and notes proved too much for us, so against our will we found ourselves in the Creative Arts Workshop.

Chairs were being pushed around and paints were being distributed. Work, this looked like, and a good bed was what we really craved. Paints and an overpoweringly large sheet of newsprint were in front of us. "If we have to paint, we will," was our muttered comment. "But that leader up there will certainly feel sorry he made us do it."

But the leader didn't ask us to paint then. All he did was to spin some yarns about children and young people who had fun together in creating things. The nervous excitement of those around us seemed to die away. Perhaps they were as tired as we and were enjoying the luxury of just sitting back and hearing what others had done.

Sad to say, and perhaps not "sad," that was the last time in three days we had a chance to sit back. The stories of four creative groups began to make us want to become the kind of religious educationists who could do the same things with both our teachers and church school members back home. Presently we had to begin deciding things for ourselves.

"With what techniques do you want to experiment?" was the first question we were asked.

Well, we had just been listening to stories of group experiences in which murals, songs and choral speech had been used. Five themes were quickly suggested by the group as being perhaps suitable for providing content for the techniques. Our suggestions were "Housing," "Chicago," "War and Peace," "Beginnings," and "Easter." Even though the leader seemed to wish to bend our choice toward the first two mentioned we were strong in our selection of "War and Peace." A miracle was beginning to work. We individuals from all over the country were finding ourselves joining with each other in the formation of that social wonder, a group!

Without fuss and with intent of purpose, the leader announced that as a member of the group he too had a right of voice. He wished to propose that the paints and paper that had been given out be used in a "Discovery Period." "It will weld us more closely as a working unit

The Creative Workshop was one of the commissions into which the Directors' Professional Advisory Section was divided at the recent meeting of the International Council of Religious Education. This indicated the spreading interest in art forms as one outgrowth of "group work," work done in groups which can not be done by individuals working alone. Mr. Lindsay has already made a significant contribution to the direction of creative arts in the church. He here describes how a group of adults in an unusual training conference learned by experience the joys of artistic expression and were inspired to lead similar groups in their own communities. Next month he will tell of further adventures of this group in painting and writing.

and provide for us a unity of immediate background in our chosen theme."

The "Discovery Period" began formally with the reading of Steven Vincent Benét's "Litany of Dictatorships" from his *Burning City*. In strident voice the leader read it. Then during a few moments of quiet the ideas in the poem began to surge over

us. More quietly, the second time, the leader read the poem. Some, like ourselves, held back until the urgency to express ourselves drove us over the brink into the area of creation.

But *how* to paint, that was the question. There were a million things we wanted to say, but how? Remembering that the leader had said we were only to paint pictures of ideas in form and color we felt reassured. So with our red, yellow, and blue we paint a green table of arbitration with eager hands of greed hovering about. Not being able to paint the human form with ease we invented symbols for people. Below the table these forms could be seen destroyed by the ravages of the greedy hands. We sat back and looked at our work. Not bad for a first attempt, we felt, and certainly it depicted our idea. With our few spoken words of explanation it should be plain to anyone.

When the paintings had been completed we hung them around the room. The secretary took his place at the blackboard and the artist of the first painting began the explanation of his work. Any comment of worth was registered on the board. It was odd how one interpretation grew on out of the one that preceded it.

Finally one "lone wolf" read the notes he had been working on so vigorously. He had been writing, just as our secretary had, but his recording had been that of our actual phrases. When he read his lines to us the miracle of welding us into a group seemed to have been completed.

After the last war—
A halo of glory in man's mind;
No more war—
Peace—
Here is the green earth,
The supply of life we could receive.

But again an endless series of conflicts.
Nothing but the dripping of blood,
The black of night and the red of blood.

Throughout the ages,
War and the threats of war,
Burning cities—the futility of it all—
Down through the centuries—
The path of two traditions—
The sword, the dollar, the epithet Jew;
The cross of hope.

* Philadelphia, Pennsylvania.

So man continues after tragedy,
Starts out again.
Much as night pushes back all light,
So there is always the hope of dawning light.

With arms outstretched
Man lives.
Whenever there is progress
There is the cross,
The symbol of living sacrifice.

We are going on—
The victory of the light we will not question!

In considering the secretary's notes we found that they fell into a rather natural pattern of divisions. They cried out for use! Looking at the list of techniques we wished to use we found choral speech mentioned next. The question many of us were asking found vocalization in one woman's query, "Let's use our 'findings.' Wouldn't they be useful in directing our writing of choral speech material?"

We found that there were four natural divisions in the lines we had written—early conflicts in the universe, man's conflict with his environment, conflict in Biblical times, and conflict in the age of science. Without the leader assigning us to the four committees of work, we found that our interests carried us to equally divided groups.

Many of us claimed to know little of group writing and still less about composing for choral speech. The leader visited each of our committees and made specific suggestions as to procedure. He read to us samples from the writings of other groups, both children's and adult's. From these we discovered that with our limited background it would be best for us to stick to meaningful phrases and groupings of "sound words." He found some of us doing individual work and suggested that first we elect a secretary, outline the body of content, then dictate anything that came into our minds. We did find this a wise way to work, and then too, it was much more fun. Writing alone reminded us of past painful experiences, but by dictating we found a strong creative pleasure as one idea or group of words piled up one upon another.

From these jottings we finally produced lines of which we were proud.

Swirling dust and fire of comets,
Rumbling of thunder and clash of lightning;
Infinite voices—rising louder than nature
Proclaiming man victor—determined to rise.

But there were dissenters in our committee. They felt that the form ought to be more simple. Hence the product that this group finally submitted to us was read. We did have to admit that it was more "speakable."

God?

Vastness, a great void,
Space without end.

Chaos!

Swirling, burning masses,
Zooming through space.
Intense light, intense heat.

Form!

The sun, the moon, the stars—
Sun, moon, stars,—the earth.
Torrents of rain,
Steam and vapors,
Mountains push back the waters.

Life!

It seemed as though a prairie fire had started in that hot hotel room. Here was a group chanting their own words as a way of testing. In another part of the room could be heard gales of unleashed laughter. A second kind of emotion that accompanies creativity had taken hold of the group. And with this galloping enthusiasm we went back to our original chairs, only now we were among new friends, workers with a common intent.

The committee secretaries even felt that they should report not only *what* they had written, but *how*. One bit that was read to us held us by its strength.

War.

Greed for bodily comfort—
Greed for position and power—
Indifference to the yearnings of others,
Yearnings for beauty and growth.
Ignorance of causes,
Hostile to change,
Blind to the ends.
Destruction—Chaos—War.

Then we were faced by the question of what these writings for choral speech could be called. They were hardly either verses or poetry. Our need was not met until the next day when at the beginning of the session one of our new friends arose and announced that she had invented a word. "Choric collog" was her suggestion. In explaining it she said that "log" was a form of record and that "co" meant together. With a twinkle in her eye she warned us to never add an "ue" to the end of the word, which sent nearly all of us scurrying to the dictionary.

We wanted to fully test our "choric collog" to see if it was good writing and speakable. But the one eye which we cocked on the clock told us that there was only a limited amount of time to be used for it, in this our second period. At random we chose the lines beginning, "Swirling dust."

The leader asked us to read these lines aloud as a group, but not to give them any interpretation. During the last reading we produced a medley of sounds. Some of us jumped up and began giving our personal interpretation. Others swayed to their own chanting. Out of the chaos came a feeling that the lighter voices should say the first line and the darker voices the second, with a slowed up, rolling tempo. To find the color of our voices we each said a long word and were sent by a self-appointed committee to opposite ends of the room. After segregation we discovered it best for each group to take a general pitch (for speaking voice) and to follow a leader whom we elected. Now it was possible to work out definite vocal effects. But still we felt a need for the polishing of interpretation. In this process we all took part, saying either lines or words alone to suggest feeling or meaning. The best of these samples were quickly made a part of the final interpretation.

It was remarkable the wealth of meanings that came from those four lines. The experiences and understandings that were the secret property of individuals seemed to flow out and join those of others.

Afterward we overheard one of the leaders saying that now he felt he could do the same kind of thing back home. He had actually had the experience of leading the group and had lost his fear of the new technique. A method had been mastered, not only in choral speech leadership, but added to his own educational insight, one that could liberate people in several fields of creative expression!

Intermediates Love Camping

By CLARICE M. BOWMAN*

HAVE YOU EVER watched a campfire when the wood was burning low? Did you hear them singing, those rollicking junior high age boys and girls around their fire on the last night in camp? And perchance, were you with them when the last echoes of singing were dying away, and a sort of wondering hush began to steal over the group?

If so, you're an initiate. You can understand something of the fulness of experience back of this seventh grader's letter-story:

"Junior High camp is the kind of a camp I've always dreamed of attending. It is lovely with its trees, grass, lakes, clean cottages, even its bugs and locusts. Swimming is very much fun and after swimming we are always ready to eat. Many committees help to make our camp life. I have to close my story of my view of Junior High camp, but before I do so, I want to tell you I wrote this story as I was looking out over the beauty of the lake and the camp."¹

And a ninth-grader adds:

"To begin with, I think the most lovely thing here is the beauty of East Bay. God gets a chance to talk to us here, more than He would any other place and the reason is that we give Him a chance in our morning quiet times. Another thing that is most important to a lot of people (and sometimes it is to me too) is the eats."¹

Young voices follow: "The thing I want most to remember about camp is the new friends I've made here." . . . "I liked our songs." . . . "Learning to swim has been the most fun." . . . "You have free time here." . . . "There isn't any dishwashing." . . . "The counselors are not just people who are here to boss, they're like one of us." . . . "Fun and the spiritual side of the camp are mixed in a way that they get together."² . . . Simple little statements, yes—but sincere. And back of them all a glowing fact: that junior high age boys and girls love camping. Ask the boy who last spring had his suitcase neatly packed two and a half months before camp!

To stop with a superficial view of camping, however, would be to miss its deeper import. Hazy optimism about possible values of play in the open must be undergirded by vigorous, penetrating, discriminating tests. Attractive and colorful as is the opportunity which camping is presenting the Church with increasing challenge every year, the sober question must be asked: Does camping offer values sufficiently basic and worthwhile to justify the church in entering the field? If a summer camping experience were made available widely as an integral part of the church's

yearly program for its junior high boys and girls, in what specific and unique ways would it minister to their growth?

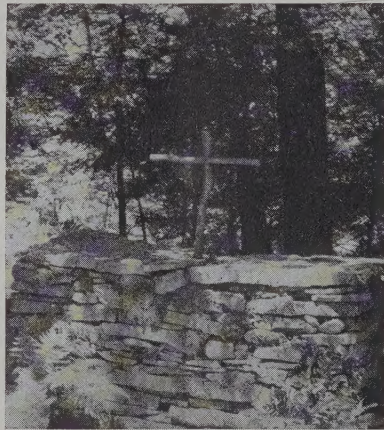
The same question might be asked from another angle. Camps are already here. The rapid spread of the camping movement in America, first among private individuals and national agencies, and now among the churches, constitutes one of the most dramatic if not significant happenings in the contemporary educational and religious educational scene. In the summer of 1939 smoke could have been seen rising from 260 junior high campfires of church-sponsored camps, where roughly around 20,000 boys and girls of this age were sharing at least one week each of camp life. Swift has been the development. Urgent is the challenge—to face dangers as well as values realistically, and to build in a sound and statesmanlike way, both for the present and for the future.

Certain emergent values of camping for intermediates might be noted by even a casual observer at the outset. For one thing, the junior high camps minister to an age-group long called

"forgotten" in the church's planning. For another, they take the boys and girls into woodlands where they may recapture the spirit of the pioneer lest it be lost amid rapidly urbanizing influences. Much might be said of the "naturalness" of the camping situation as a means of imparting truer perspective and sounder sense of values. Again, as an unlooked-for by-product, a new and more enthusiastic leadership for the year-round local church junior high program is being recruited by the camps, to a degree that demands recognition. Camp counselorship gives informal in-service training. In the freer and more flexible atmosphere of the camp, new methods can be given trial. Already, there are emerging some interesting clues as to democratic group procedures with intermediate young folk that gives promise of being fruitful in the years to come.

Other returns to the church might be cited. But a realistic, down-to-earth view demands a thoughtful weighing of dangers. Strong words of caution must be said against expansion of camps ahead of leadership. The very highest qualifications must be demanded of leaders who dare enter the field of junior high camping. Highest health and sanitation requirements must be met by every camp site where the church dares to bring boys and girls. Careful planning must go into the program-provision, so that from dawn to dusk every event of the camper-day may be truly and worthily a *junior high* experience. Wherever a junior high camp is contemplated for coming years, a carefully planned system of leadership preparation should precede by at least one year and if possible two. Interested persons are urged to write their denominational boards for guidance materials for study in the specific field of camps for junior highs.³

Likewise, there should be a thorough understanding of what a valid junior high camp program should be. This



Worship is an integral part of camp

*Director of Intermediate Work, Board of Education, Methodist Church (Former M.E.), Chicago, Illinois. Pictures by courtesy of Mrs. George Beebe and Mrs. L. T. Cockerill.

¹From newspaper of East Bay Junior High Camp, Illinois Conference, Methodist Church, June 1939. Rev. F. A. Lindhorst, Director.

²From report of Waldenwoods Junior High Camp, Detroit Conference, Methodist Church, July 1939. Dr. and Mrs. James Pollock, Directors.

analysis has to do, not with just any kind of church-centered summer program in the open, but with a new type of program which has been emerging rapidly in the past two of three years: (1) a program that is built specifically on the junior high age level, with its primary objective being the *personal enrichment* of the individual boy and girl, and with the curriculum comprising, not classes, but all the interesting events of a camper-day; (2) a program that is truly a *camping* experience, and not, as Dr. Dimock has warned, a "Sunday school in the open" nor yet a copy of the well-known patterns of older youth conferences.

Let a careful distinction be made, therefore, between the summer "conference" or "assembly" or "institute" type of program, which belongs definitely to older youth groups, and a valid junior high camping time. Although a number of such "conferences," with regimentation of large numbers and routinized schedules, still allow intermediates to attend, a gradual trend toward a graded summer program is becoming evidenced. Leaders who have attempted to "cut over" such "conference" programs for the intermediates are giving testimony increasingly that experience proves that a vital intermediate program cannot be built in this way, and that introducing these younger boys and girls to the "conference" program not only tends to burn over the experience for them before they are mature enough to gain, but also tends to create tensions, fatigue, and frustrations which become actually harmful to their growth. The challenge, then, is to provide a new and different pattern for the junior

high—one which will be as meaningful to him at his level of growth as is the "conference" as "assembly" or "institute" type of program to his older brothers and sisters.

What, then, is a junior high camp? First, only junior high age young folk are brought together; age limitations are carefully set, for young folk of 12, 13, 14 show marked differences from those just younger or just older. Second, the camp family group never exceeds 100 including leadership; one counselor is provided for every 6 to 8 boys or girls. Third, a junior high camp group *camp*s, with all the thrilling connotations of that word. Fourth, a normal living schedule is allowed, with ten hours' sleep each night and a rest period after lunch each day; enough free time is given for the camper's own so that he may assimilate and think his "long, long thoughts." Fifth, a true camping program recognizes the values in normal well-rounded days of living close to nature in friendly groups; and instead of superimposing formal classes or set periods of worship through the day, provides a stimulating atmosphere of creativity where worship and communion, discovery and research are as natural parts of a camper's living as are swimming and hiking. A true camp is a "laboratory

of living." This does not mean, however, the absence of any framework or planning. Indeed, more careful planning is needed than where a set program is neatly followed; leaders must be ready for emergent interests and must foresee ways of directing the amazing resourcefulness and energies of the boys and girls into channels of contribution to the group life. The following is a sample schedule for creative, democratic group living:

- 7:00 Rising bell, after plenty of sleep to help you enjoy the day every day.
- 7:25 Quiet time. At first, together on the Hill; later in the week, alone in your most favorite spot in the camp.
- 7:45 Breakfast.
- 8:30 Clean-up time. Make beds, put house in order for inspection by Camp Beautiful committee.
- 8:45 Discovery trails. Finding out what you want to know about the wonder-trail you have chosen.
- 9:25 Your own time. Look in your mailbox.
- 9:35 Camp life committees. Each one will choose a committee and will help to plan the camp activities such as: Camp Fire times; Worship; Fun; World Friendship; "March of Time" or News and Announcements; Camp Beautiful; Mealtime; Code for Good Living; etc.
- 10:35 Assembly. Sharing from committees, general plans for day, learning new hymns and songs, time for questions and talking over, etc.
- 11:15 Swim and fun. Registered lifeguard on duty; swimming instruction.
- 12:15 Dinner.
- 1:15 Horizontal period. Shoes off. This puts pep into you for the rest of the day.
- 2:15 Recreation, handicrafts, games, nature lore, camera craft, choir, choric speaking, and other guilds.
- 4:15 Swim. Boating.
- 5:15 Your own time.
- 6:00 Supper.
- 7:00 Evening time. Movies; barge ride; camp fire; world friendship banquet; star trail; etc. Every evening different.
- 9:00 "Day is done."



11:15 Swim and fun; swimming instruction

First, a valid camp must be always a healthful experience. In addition to the obvious safeguards, such factors as friendly atmosphere, normal unhurried tempo for activities, non-crowded living conditions, and respect for individual personalities all influence the well-being of these sensitive boys and girls. A variety of interesting "things to do" lends zest and makes for release, so that waking to every new day means thrilling to new adventures ahead.

But what may be by far the most significant value of the camping experience to the boy or girl is the fact that camp sets around him a wholesome "laboratory of living." In the little community of the camp, all the gives and takes of normal group living must be practiced; but what is more, they become identified with the ideal of being Christian as junior high age boys and girls. Principles discussed with counselors and in discovery groups can be practiced in the same environment amidst the same persons; thus there is no hiatus between learning and expression.

* In this connection leaders of various agencies have advised the experimental use interdenominationally of the *Camp Leader's Manual*. (Order, Board of Education, Methodist Church, 740 Rush Street, Chicago, 50¢. Charts, supplements, and additional bulletins also available.)

A charting of the "groups" within a camp-community makes an interesting study: the cabin or home-group where the individual shares the most intimate fellowship; discovery or interest groups self-chosen; purpose-groups also self-chosen where the individual makes his contribution to the small group and each small group in turn makes a purposeful contribution to the ongoing camp program. Thus the very root-principles of democracy become the warp-and-woof of happy camp living. "Many other things a camp can do," says Professor Jay B. Nash of Columbia University, "but if it can light fires in the souls of children which will never go out, and if it can give them a taste of the

joy of cooperative living in a democracy, it will have justified its existence."⁴ A far cry this from the domination-and-subjection patterns of the "Sons of the Wolf" and "Hitler's Jugend!" Yet not a far step from the higher order of Christian brotherhood. For in a junior high camp, religion plays an integral, not a peripheral part; the worship-feelings that spring naturally find individual and group expression all through the day. The church camp for junior high age boys and girls offers more than an experiment in democracy; it becomes a way of life, a potential unit of a Kingdom of Love.

⁴ Quoted by permission, *American Camping Magazine*.

The Annual Meeting of the International Council

THE SEVENTEENTH annual meeting of the International Council of Religious Education was held in Chicago February 5-10. This was one of the most fruitful meetings of recent years and a number of actions of far-reaching significance were taken. To these meetings each year come the professionally employed workers in religious education in denominational boards, state and area councils, professors in colleges, directors of religious education in local churches, a limited number of representative pastors, and some laymen. This year 947 such persons registered as official members of the Professional Advisory Sections. In addition there were in attendance approximately 200 students in religious education and 152 other visitors.

In the Professional Advisory Sections, which met for the first three days, there were interchange of experiences and the discussion of trends in the various aspects of work. Among the special guest speakers in these sections were Dr. Kenneth Pope, in the Children's Work and Young People's Work Sections, Professor John T. Frederick, in the Editors' Section, Professor David M. Trout in the Adult Work Section, and Professor Georgia Harkness in the Missionary Education and Pastors' Sections. Frequent joint meetings of groups of sections considered matters of common interest, such as temperance education. The Directors' Section included as one of its commissions a Creative Workshop which is described elsewhere in this issue. On each of the three days all of the Sections met together to hear addresses on trends affecting Christian education. These were given by Dr. O. E. Baker on "Population Trends and Christian Education"; Dr. Ernest W. Burgess on "The Modern Family"; and Dean Luther A. Weigle on "Public Education and Religious Education." These lectures will be summarized in articles appearing in the *Journal*. On Wednesday there was a luncheon on the Crusade for Christian Education, for some three hundred persons especially invited by Mr. Russell Colgate and Mr. J. L. Kraft.

The Committee on Research, which presented its report with the aid of projected slides, described as one of its projects a current study of the ways in which local churches in three selected states are embodying in their programs the principles of Christian education adopted by the International Council. This study was found most illuminating and will be discussed later in this magazine. The report of the Committee on Basic Philosophy and Policy was adopted.

This report will be available shortly in printed form under the title *Christian Education Today*. It is a document of fundamental importance to all wishing to understand and participate in denominational and interdenominational programs of religious education.

A committee which had studied the internal structure of the International Council made recommendations for the merger of the Educational Commission and the Executive Committee into a single governing body to be called the International Council of Religious Education, to give general direction to the educational, business, and promotional features of the program. This proposal was referred to the constituent agencies and will come up for final action next year. The same committee studied the relation of the Council to other national and international interdenominational agencies. The committee endorsed the increasing extent of functional cooperation between the national agencies. It authorized a committee to continue the study. It provided for the appointment of representatives to a joint committee of national interdenominational agencies on relationships but expressed doubt regarding the desirability or practicability of union in a single corporate interdenominational body at this time. A statement regarding this important matter will appear, it is expected, next month.

Steps were taken for beginning a United Advance in Christian Education. This will be presented next month. The Crusade for Christian Education was approved; an official announcement appears on the inside front cover.

The matter which created the most interest and discussion was the report of the Committee on Lesson Policy and Production. This report, which was adopted, provides for the development of three basic lesson outlines and the setting up of committees necessary for this work. One committee will work on International Graded Lessons, used by the bulk of the larger schools throughout the country; another on an International Resource Guide for churches wishing to do advanced work; and a third on International Uniform Bible Lessons for those denominations publishing uniform lessons either for the adult groups alone or for all age groups. A fuller statement will appear later.

Miss Meredith Ward was elected to the staff as Business Assistant. Professor Paul H. Vieth continues as chairman of the Educational Commission and President Arlo A. Brown as chairman of the Executive Committee.

Catching the Conscience for Peace

By HAROLD A. EHRENSPERGER*

"The play's the thing wherein I'll catch the conscience—"

—SHAKESPEARE

JOURNEY'S END, one of the best of the war plays, failed in revival this season in New York. Its failure at this time after its original phenomenal success followed by innumerable amateur performances and some twelve printings of the published play, was one of the strange happenings in the place of our theatre called Broadway. Dramatic critics sought to lay the blame for the failure on a certain strange unimportance the play seemed to have; or on a listlessness that haunted the performance and the play. The play, whatever its faults, has failed, and with its failure the hope of more peace plays in a season of war was doomed. But what seemed really to be the matter?

First of all, our emotions have been shocked by the horrors and insanity of war. Pictures, descriptions and cartoons have borne in upon us the brutality and the inhumanity of war. Plays that picture this side of war cannot have the element of astonishment and surprise that we once felt in *What Price Glory* and similar plays that were honest and forthright pictures of the tragedy into which we felt sure the world would never again be thrown. We do not need horror now to convince us that war is evil.

Then, too, what goes on in the trenches, while it needs to be told to those who sit in swivel chairs, may not educate us for the mind of peace, and for the larger aspects of the questions which have to do with brotherhood and the will to love one's neighbor as oneself. For the subject of peace as it is treated in drama cannot be confined merely to the problem of what happens when the holocaust has started. We must look back to the causes of war, to the elements in human nature that must come under the strictest Christian discipline if peace is ever to prevail. Still further back as far as social organization is concerned, we must seek the causes for racial hatreds,* for the great social blocks that have impeded world brotherhood. These are the approaches that bring missionary and world fellowship materials into the treatment of peace.

TWO TYPES OF PEACE PLAYS

The plays on peace, therefore, naturally fall into two categories. First, there are those on backgrounds which are generally classed as plays on missionary subjects, fellowship and racial problems. The best of the world brotherhood plays such as *The Burning Altar*, *The Search*, *Peace Looked Down*, *A Little Leaven*, and *To Be Dealt With Accordingly* should find their way into the repertory of church drama groups.

On the understanding of races, too, there are plays to come alive and remind us of our conceits and prejudices. *Outpost*, *Room for a Flower*, *The Street of Ivory*, *Mud Walls*, *The Tail of the Dragon* and *Chinese Gold* are the best of a rather large number of plays that are making so-called missionary plays somewhat more exciting than they used to be.

* Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

Plays that depict the tragedy of war or promote an attitude toward peace are growing in number. The playwriting contest of the Religious Drama Council of the Greater New York Federation of Churches has produced three plays for such a time as this. *Early American* is generic as far as most people in this country are concerned and it should have a wide public. *Moonset* goes into the problem from the point of view of the soldier in the trenches, while *The Inevitable Hour* treats the will for peace in the common man and the effect of forces that lead mobs to change their minds.

Three new peace plays which have just come from the press are included in a booklet called *Three Plays on Peace*. *Family Plot* shows what three generations of soldiers think of the idea of war. *Tonight in Bethlehem* gives a vivid picture of what is happening in Bethlehem today. *Martyrs' Return* concerns itself with three first-century martyrs who return to earth to look into the causes and conditions for which they died. The play is interesting in its technique and very effective in the way in which it exposes the social evils that are still blocking the way to an abundant life for man.

The Testing Hour needs to be done now more than ever. In this play, which is laid in the auditorium of any church, the attitude of the church and its members in the next war is driven home. *The Great Choice* and *The Terrible Meek* are already well known. *C'est la Guerre*, *It Is Time* and *Twentieth Century Lullaby* are among the other effective plays that churches should produce now.

EDUCATING CHILDREN

All of these plays are for young people and adults. For the younger children, peace plays such as these are not recommended. For the most part they are too starkly realistic and their emotional content is definitely adult. *The Friendly Kingdom*, which appeared in this magazine for September, 1939, is lighter in vein, may be acted by children, and points out the absurdity of war for the solving of problems. Attitudes toward other races and people, ways of settling disputes and misunderstandings should all come into the story material that can be dramatized by the children themselves. The will to peace needs to be started early in life; it needs to be started in the total life of the child. If the teacher will use the creative dramatics method with her children, she will be able to guide them toward attitudes that will make for peace when they grow older.

In these critical times, the church needs to be prophetic. But the time is short, and the process of education is long. Plays will appeal and impress. They are instruments of the moment waiting for the church to use them while the crisis is yet in Europe but the ways to its permanent solution in every person and every group that calls itself Christian.

LIST OF PLAYS

These plays may be ordered through your denominational book store. Your minister can give you the address of your closest branch.

(Continued on page 36)

White House Conference on Children

By MARY ALICE JONES

THE WHITE HOUSE Conference on Children in a Democracy, which met in Washington, D.C., January 18-20, 1940, was far from "just another conference." It was an unusual meeting in many respects. In the line of succession of four White House Conferences on Children called at intervals of approximately ten years since 1909, this was the first such conference to deal specifically with religion in the life of the child.

Instead of attempting elaborate new studies of the conditions of children, this conference set itself the task of bringing together the findings of studies already made, organizing them, interpreting them, relating them one to another, and making them widely known.

Representatives of an unusually large number of organizations participated in the meeting, including trade unions, religious organizations, the women's clubs, the Association of University Women, the American Legion and so on.

The conference was marked by a minimum of government control and a maximum of voluntary citizen control. The major fund for the conference was provided by a private foundation rather than by a governmental appropriation.

It was not a large conference as great gatherings go. There were approximately five hundred members, each of whom was invited because of competence in some specific field. In addition there was a small number of guests representing various organizations and interests in the field of child welfare. The conference was essentially a working body, not an opportunity for "speech making." The preliminary work was undertaken over a year ago when groups were set up to explore the needs and plan the conference. For this meeting, therefore, there were available preliminary reports which represented months of careful work by groups of persons representing all phases of child welfare. These reports covered the following eleven areas:

- The Family as the Threshold of Democracy
- Economic Resources of Families and Communities
- Housing the Family
- Economic Aid to Families
- Social Services for Children
- Children in Minority Groups
- Religion and Children in a Democracy
- Health and Medical Care for Children
- Education Through the School
- Leisure-Time Activities
- Child Labor and Youth Employment

Participation in such a conference is a stimulating experience. As President Roosevelt said on the night of the White House reception, each of us has a tendency to center our thinking about child welfare into rather a narrow range representing our specific concern. Such a conference as the White House Conference on Children in a Democracy helps all persons interested in any phase of child welfare to take his eyes for the moment off his specific responsibility and enables him to see the total needs of the child.

To persons interested primarily in religious education of children, it was revealing to hear the reports of workers in the field of health and medical care, in the field of labor organizations, in the field of economic research, in the

field of relief and so on. At the same time, for workers in the field of religious education to have the opportunity to bring to the attention of workers in all other fields, the indispensable place of religion in the life of children in a democracy, was thrilling and challenging. The recommendations of this section were dealt with in an editorial in the March issue of the *Journal*.

It is encouraging to know that in the group on Religion and Children in a Democracy, Jews, Catholics, and Protestants, representatives of the three great faiths in America, meeting as a part of a total conference on Children in a Democracy, were able to work out a basic statement to which they cordially agreed. They were able, too, in friendly conference, to discuss some of the problems involved as they touch the specific interests of each of these faiths. It is encouraging, further, to know that this report on Religion and Children in a Democracy was freely discussed and adopted without dissent by the conference as a whole.

What will be the influence of this Conference on Children in a Democracy upon the lives of the children of our country? The answer will depend upon the attitude of the citizens of the nation. The reports are significant. They call attention to needs of children which must be met if the democratic way of life is to prevail. These needs can be met only through the cordial cooperation of the citizens of all our communities. Surely, the men and women of the Christian churches of our land are to be depended upon to be in the forefront of those who pledge such cooperation. Both professional and lay workers in the churches will, without doubt, be called upon to support the efforts for better housing, better medical care, better schools, better recreational facilities, more financial security for the family, fairer treatment of minority groups, which the reports of the White House Conference say are essential to the welfare of our nation's children. And their response will go a long way toward increasing the interest of workers in other fields in the meaning and value of religion in life.

And what of the efforts to reach a large number of children with help specifically in the field of religion? A beginning has been made in an approach to the problem on a wide front. Nothing less than *all the children of the nation* are included in all the reports of the conference. In the field of religion, obviously no one church, denomination, or faith can reach and care for all the children of the nation now in need of religious nurture. Interfaith cooperation is needed. Patience, tolerance, and understanding are essential in moving forward. Ministers, teachers and parents within the Protestant groups, must make an unusual effort really to understand and to appreciate the points of view, the convictions, and the traditions of religious groups other than their own. Then they can help create an atmosphere in which their children can experience a genuine sense of brotherhood with persons of all creeds. And they can cooperate in extending to all those children without the influence of any religious organization, opportunities for fellowship in the worship of God and in carrying out his purposes.

The Local Church and the Weekday Church School

By FLORENCE MARTIN*

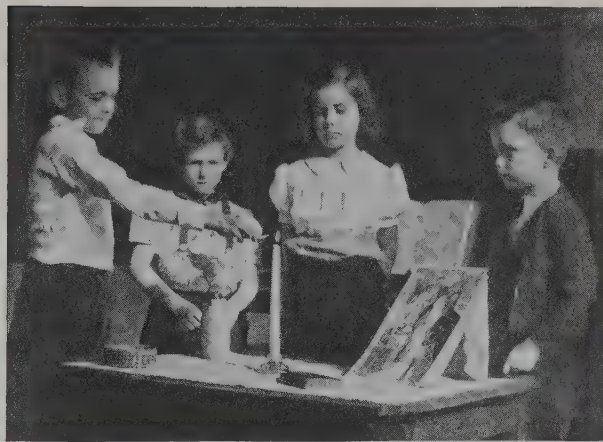
DOES the weekday church school help the work of the local church? In some communities the weekday church schools are criticized as having little connection with the local church. Any separation between these two, however, is more apparent than real.

EARLY WEEKDAY SCHOOLS

From the beginning of the movement, the weekday church school has tried to help the local church in its program. Theological and doctrinal questions arising in weekday classes were referred to local ministers and church school teachers. Some schools even had a Decision Day in the upper grades and the cards were given to the pastors of the churches preferred by the pupils. In those days there were church attendance campaigns. Weekday church school pupils were not just to attend a morning church service but were to be ready to describe the most beautiful thing they saw or heard, and to tell at least one fine thing the minister said. The Sunday morning service was discussed and guidance given in understanding it. During these campaigns, which ran for several months at a time, the pastors and church leaders were asked to help, by using in the church service some of the hymns learned in the weekday church and by greeting the children as they would other worshippers. Units on the church and on worship were taught in the weekday school and the classes studying these subjects made tours through the church buildings, guided by ministers and directors who explained the architecture and symbolism and often led them in a worship experience in the sanctuary with the organist's assistance.

Since the very beginning of the weekday church school efforts have been made to reach the children who did not go to church and to help them find a church home. Some systems had a school visitor who made many home contacts and often helped to relate an unchurched family to a church or to settle family problems and church differences with the help of ministers and church leaders. In the classes themselves some of the problems of these children cropped up. "How do you get started to a Sunday school anyway?" they would ask. "What do you do at a church to start?" "What doof do you use—churches have so many doors?" The help of classmates in meeting the new children at the church or stopping by for them was encouraged.

The weekday school has tried to help the local church and church families Christianize holidays observances and church festival celebrations. They have sent booklets of suggestions to the homes at the festival seasons. Worship experiences have always played an important part in the



C. W. Germann

Worship is important in the weekday program.

weekday program, and in these the best church music and art have been used. The learnings in the church school have been used to enrich the weekday classes and to correlate the work of the two.

BENEFITS TO SUNDAY SCHOOLS

Today the weekday church school program is doing even more than before to make a difference in the local church. The unreached are still being related to some church; units on the church and on worship are taught; there are visiting days when the parents and the church school leaders are invited to the weekday classes. Besides this, with the spread of weekday schools and the years of experience which they have accumulated, additional benefits of a broader type are evident.

Church children receive many more hours of Christian education during the year than the church could provide without the help of the weekday school. In some cases, too, the standards of the Sunday church school have been raised to correspond with the better leadership and equipment in the weekday schools. The older students and the graduates of the weekday classes come into places of leadership in the local church school as superintendents, as teachers and leaders of youth organizations, and serve effectively because of their recent experience in the school. The pupils who attend the weekday classes seem to be more interested in the Sunday school than those who do not attend, participate in the work and respond to it more freely. Since the local church program is largely limited to studying, often the only real experiences in religious living which the children have under guidance are those in the weekday school, where they have an opportunity to plan, carry out, and evaluate such experiences. In particular, the weekday school pupils share their education in religion with children of other denominations, other faiths, and sometimes other races, an experience they could not receive in a local church. These benefits to the Sunday program are borne out by the following statements, the first made by a county children's division chairman, who is also superintendent of a junior department:

"The child attending the weekday church school usually grasps the desired objectives of the local church school curriculum quicker than those do who have never attended such classes. They understand and know better how to carry out expressional activities and experiences. And they

* Director of Weekday Church Schools, Sunday School Council of Religious Education in Montgomery County, Dayton, Ohio.

also seem to have more appreciation of and a closer feeling toward the church itself."

A general church school superintendent supports this opinion. He says, "Those pupils who have had regular and well planned weekday training form a very dependable group for leadership and example in children's activities in the church and its school. I have had teachers from other churches as well as mine comment on this."

BENEFITS TO TEACHERS

The staffs of the weekday church schools often serve as valuable teachers and supervisors in the leadership education program for the Sunday school and the vacation church school. They teach classes in community training schools and in laboratory schools as well as in local churches. They give many types of service requested by the local church, from help in a morning worship program to serving at a Retreat where a year's program is being planned. They supervise apprentices in local churches, and help to lift the standard of teaching there. For example, one weekday leader has been able, after five or six years of service in one local church, to raise the level of the educational program of a large church school even though she served as a guide in only one department. In one community the weekday staff serve as leaders of a monthly Sunday church school workers' study club. They are consulted individually by church school workers, lend them materials, and order supplies for them. The standards of the vacation church schools in one community have been radically improved due to the guidance of the weekday staff through a workers' institute, a training school, individual conferences, local church meetings, and a good Council library in this field.

BENEFITS TO THE CHURCH

"The church at work during the week" is a good description of many weekday church schools. These relate the church to the public school and often correlate and coordinate the efforts of these two agencies. The weekday school helps the church to teach religion as one of the experiences of the neighborhood group. It offers an opportunity for the local church to include the community and the unreached in its program. And the calls made on the homes by the teachers sometimes reveal problems which might not otherwise be brought to the attention of the church. The staff members also give guidance to church parents through parent study groups as well as by the other means already mentioned.

Since the weekday church schools represent a program of inter-church cooperation, they serve as a medium for the churches to act together in a community problem or crisis. For example, when the public schools of one city had to close because of a shortage of funds, it was the weekday school that brought the churches to action. Through this agency the churches offered their buildings and money, and helped to rally over fifty volunteer trained leaders to work with the weekday staff in opening winter vacation schools.

There are also a number of examples where the weekday school has developed a coordinating council in a district and helped the church or churches to work with other character building agencies in solving community problems. Frequently the weekday church school has a com-

(Continued on page 36)

Where Are the Facts?

SOURCES giving various points of view on public issues.

BUSINESS

Bibliography of Economic and Social Study Material, National Association of Manufacturers, 14 West 49th Street, New York, N.Y. Pamphlet material, much of it free, dealing with business issues from the viewpoint of the Association.

Ward, Louis B., *Business Is Business*, 708 Fisher Building, Detroit, Mich. A plea for a free trade as a solution to international problems.

Can Business and Government Work Together Today? America's Town Meeting of the Air Bulletin, December 11, 1939. Columbia University Press, 10 cents.

Does Distribution Cost Too Much? The Twentieth Century Fund, 330 West 42nd Street, New York, N.Y. 1940. \$3.50. A survey of the costs involved in the flow of goods in the United States and a program for increased efficiency.

Public Affairs Pamphlets, 30 Rockefeller Plaza, New York, N.Y.:

Debts—Good Or Bad? No. 36. By Maxwell S. Stewart, 1939, price 10 cents.

State Trade Walls, No. 37. By F. Eugene Melder, 1939, price 10 cents.

Loan Sharks and Their Victims, No. 39. By William Trufant Foster, 1940, price 10 cents.

Chain Stores—Pro and Con, No. 40. 1940, 10 cents.

Railroads in Crisis, Labor Research Association, International Publishers, 381 Fourth Avenue, New York, N.Y. 1939, price 10 cents. A program for re-employment, rehabilitation, and ownership.

HOUSING

New Homes for Old, The Foreign Policy Association, 8 West 40th Street, New York, N.Y. 1940, price 25 cents. A student of public housing in Europe and America, profusely illustrated, indicating that America is retarded in its housing development.

What the Housing Act Can Do for Your City, United States Housing Authority, Washington, D.C., Government Printing Office, 1938.

Problems of Public Housing, Public Affairs Committee, New York, N.Y., 1940, price 10 cents.

WOMEN IN INDUSTRY

Standards for Employment of Women in Industry, Bulletin No. 173. Superintendent of Documents, Washington, D.C., 1939, price 5 cents.

The Woman Worker, bi-monthly publication, Women's Bureau, United States Department of Labor. Superintendent of Documents, Washington, D.C., 5 cents a copy, 25 cents a year.

The Woman Wage Earner—Her Situation Today, Bulletin 172. Superintendent of Documents, Washington, D.C., price 10 cents.

Woman Workers and Family Support and Women in Industry, Monthly Labor Review, January 1940. United States Department of Labor, Bureau of Labor Statistics, Washington, D.C., price 30 cents.

Adult Conferences Span the Continent

COME IF YOU DARE"—

"Come if you dare" was the challenging call to the first international conference in 1936. Those who have "dared," representing many Christian agencies, have developed this vital program through which courageous Christian men and women may confront the troubled world of our day with the challenge of Christ. "Come if you dare" to one of these regional conferences, and become a part of this growing movement.

Purpose

1. To enable adult workers to understand and appropriate for their own use the purposes, resources, and program of the United Christian Adult Movement.

2. To plan the means and activities for strengthening and enriching adult work throughout the region through these new program resources.

3. To inspire and spiritually enrich the conference members for their task through high experiences of worship, Bible interpretation, and fellowship.

Who should attend?

1. Chairmen and members of adult work committees in denominational or council districts or areas, or persons who may serve on such committees.

2. Officers and com-

mittee members of men's or women's organizations in church, community, or area.

3. Pastors and lay men or women working in the local church who want help in improving their work through the resources of the United Christian Adult Movement.

4. Staff members and representatives of national interdenominational agencies.

5. Executives and field secretaries or directors of denominational agencies whose work affects adults.

What is the program like?

The forenoon program each day will orient the conference members to one of the seven program areas of study, worship, and action of the United Christian Adult Movement. The afternoon session will deal with ways of improving and promoting adult work in the field and the local church. Two series of lectures, recreation, and evening programs planned from day to day complete the program. Much use will be made of small discussion groups. The program is flexible, resembling a series of committee meetings more than a convention or training school.

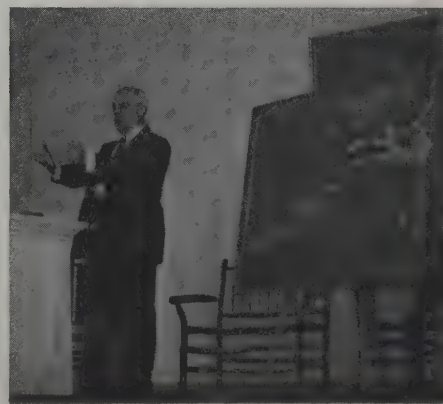
For further information write to your state council or denominational secretary or to Harry C. Munro, 203 North Wabash Avenue, Chicago, Illinois.

DATES	CONFERENCES, LOCATIONS, AND DIRECTORS
June 3-9	PACIFIC NORTHWEST, Pacific University, Forest Grove, Ore. Director, Gertrude L. Apel, 314 Marion Bldg., Seattle, Wash.
June 15-22	PACIFIC SOUTHWEST, Idylwild Pines Camp. Director, U. S. Mitchell, 129 W. 2nd St., Los Angeles, or 228 McAllister St., San Francisco, Calif.
July 7-13	WESTERN GREAT LAKES, Oakwood Park (Lake Wausaukee), Ind. Director, J. Burt Bouwman, 112 E. Allegan, Lansing, Mich.
July 15-22	MID-ATLANTIC, Massanetta Springs, Va. Director, Harry C. Munro, 203 N. Wabash Ave., Chicago, Ill.
July 20-27	NORTHEASTERN, Northfield, Mass. Director, John L. Lobingier, 14 Beacon St., Boston, Mass.
July 22-29	ROCKY MOUNTAIN, Geneva Glen Camp, Indian Hill, Colo. Director, E. P. Westphal, Witherspoon Bldg., Philadelphia, Pa.
July 29-Aug. 4	UPPER MISSISSIPPI, Frontenac, Minn. Director, William J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn.
Aug. 11-24	NOVA SCOTIA, with Cooperative Seminar, Francis Xavier University. Director, Benson Y. Landis, 297 4th Ave., New York City.
Aug. 11-18	OZARKS, Assembly Hill, Hollister, Mo. Director, Wilbur C. Parry, 2700 Pine St., St. Louis, Mo.
Aug. 24-31	EASTERN GREAT LAKES, Dunkirk, N.Y. Director, Oliver B. Gordon, 1010 Temple Bldg., Rochester, N.Y.



LAKE GENEVA, 1939

The Vesper Meditations by Kirby Page (at left) on "The Law of the Harvest" and the daily lectures by Professor W. C. Bower (at right) on "The Living Bible" will long be remembered by the 1939 U.C.A.M. commissioners.



We Could Try That!

Would you like to bring some of your church school problems to a "clinic" where they would receive careful analysis and suggestions for solution? Why not let this page be your "clinic"? Or perhaps you have some plan which has worked well to pass on to others. Use this page to do it.

Candid Camera Goes to V.C.S.

A photographer and his camera went a-visiting in some of our vacation schools. Like a candid camera fan, he caught many pictures when his subjects were unaware of his presence. These unposed pictures revealed children whole heartedly engaged in their usual vacation church school activities—singing, playing out of doors, painting, dramatizing, posing a picture, worshipping, or setting out on an excursion. Each picture lives and breathes with child activity and delights because of its complete naturalness.

A series of such pictures—about a dozen in number—were made into stereopticon slides which are helping to "tell the world"—at least one corner of it—the what, why, how, where, when, and who behind the vacation church school. In just one season these slides have had a varied career and their days of usefulness have only begun. To tell the story briefly, we may say that they have helped:

1. To tell boys and girls in Sunday schools, weekday schools, settlements, and clubs, about the vacation church school and make them say: "I want to go to that kind of a school. When does it begin? Where can I sign up?"

2. To give busy mothers a bird's-eye view of the vacation church school program—a close up which is just next best to an actual visit to the school itself. This helps them to realize the importance of what happens there and to see that their children attend regularly and arrive on time each day. Parental cooperation grows apace as these slides are shown to mothers' clubs.

3. To enlist the support of women's societies, men's clubs, and church officers in order that these people may give intelligently to the vacation church school cause. Through the slides, it becomes more than just another worthy movement; it becomes a real opportunity to promote Christian education of boys and girls during the summer months. And then the checks come in!

4. To secure the loyalty of an entire church or an inter-church congregation. Sunday evening or mid week showings of the slides have helped to create a mass enthusiasm for the local church or neighborhood vacation church school.

5. To train vacation church school workers by giving them a vivid picture of what makes the wheels go round in a school. Pictures of special helpfulness included those which featured attractive arrangements of classrooms—even the most unpromising basement corners and store fronts. Browsing tables, worship centers, and planned work corners sprang up in our schools after teachers had caught the idea of "a room that teaches." As new and inexperienced workers looked at the stereopticon pictures "the activity curriculum" became a living reality instead of just some more educational jargon to be remembered on examination day. These leaders wanted to linger over the pictures which showed boys and girls in action: singing,

playing games, doing research work, dramatizing stories, worshipping, and making things. As they looked they were able to plot out their own programs in terms of "*what the children may do.*" That was a new idea in some instances. Teaching methods, such as story telling, picture study, and memorization, all took on fresh interest as the prospective teachers caught glimpses of other workers employing these methods in settings not unlike their own. New materials for teaching were suggested by the slides. Brown wrapping paper, empty boxes, maps, and charts found their place into many a vacation church school, largely because the teachers had caught a new vision of the educational possibilities in such every day commodities.

Our initial adventure in showing vacation church schools in action was so exciting that we plan to add new pictures each year and keep the story as up to date as the calendar.

—MARY ESTHER REESE, Director of Christian Education, Brooklyn Church and Mission Federation.

Rural County School in Christian Living

Antrim County, Michigan, is a distinctly rural county with a total population under twelve thousand. Yet its annual School in Christian Living is a real success as reported by Mr. J. M. DeVinney. He attributes much of the success to the director who is Mrs. John Rodger, the wife of a prominent physician at the county seat, Bellaire, Michigan.

The courses offered are:

1. The Life and Teachings of Jesus.
2. Preparing for Christian Home Life.
3. How Can Our Sunday School Go Forward?
4. Christians in the World Today.

Each group is provided with a teacher and a resource leader. These include ministers, a physician, a high school history teacher, and others, all residents. Each group outlines its own work, follows the discussion and investigation method, and works democratically.

The school meets at the county seat the first Monday night of each month, October to April. The program includes a class session, a worship period, and a fellowship and light refreshment period. It is based on a former leadership training school, but the broader interests of the present courses enlist a much larger number.

What is the formula for such a school? Mr. DeVinney presents it very graphically under the heading of "churchometry":

Theorem 1. Schools in Christian Living are feasible
in rural counties.

Given: The Need

Solution: Need + leaders + interested adults × cars

50r6

+ gas + time = School in Christian Living.

Q. E. D.

Just as simple as that!

International Journal of Religious Education

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system.
(Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

The Field Song

Sing for the wide, wide fields.
Sing for the wide, wide sky.
Sing for the good, glad earth,
For the sun on hill tops high.
Sing for the comrade true,
Sing for the friendship sweet.
Sing as together we swing alone
With the turf beneath our feet.

—4-H Club Song Book

The Plant Man¹

THE PLANT MAN was very busy. He stood in the little mountain stream and lifted the stones one after another, scraped them with a fine knife, put the scrapings into the bag slung over his shoulder, and whistled through his teeth. And then he realized he was being spoken to.

"Hi!" said a voice. "Hi, señor!"

He looked up. A small boy in a khaki suit stood looking at him, an ordinary small boy with a pad under one arm and a baby under the other.

"Well?" he asked, looking at the baby.

"Tell me something, señor," said the small boy. "Are you a Christian?"

The plant man was so amazed that he almost dropped the stone he was holding.

"Are you?" insisted the boy.

"Why, I suppose so—yes."

"Very good, señor. I will leave the baby here." And with that the baby was dumped on the ground and the plant man was left staring after the boy. The baby looked placidly around, murmured something to himself, and kicked his feet aimlessly.

"Hey!" called the plant man. "Hey!" he called, wading out of the stream and toward the path down which the boy had disappeared. "Hey! You can't do this."

But the boy was already nearly out of sight. "I'll be back later," he called. "Good-by!" And he had gone around the bend of the path.

¹ From *Sugar Is Sweet*, by Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press. Used by permission.

"Well, of all things!" said the plant man, and absent-mindedly scratched his head with his knife.

The baby seemed contented. The plant man could not waste his time running after the boy, so he shrugged his shoulders and went back to his stream. But all did not go well on the bank. The baby let out such a scream that even the botanist could not stand it.

"Maybe he's hungry," said the plant man, and climbed the little bank. There beside the baby were two small plump bananas. What did one feed to Porto Rican babies? He searched through his kit and came on his canned milk.

Spoonful by spoonful he fed the baby until it was drowsy and contented and smiling again. It was not until the sun had swung well on its way toward afternoon that the boy came back.

"Hi!" he called. "Señor, here I am."

"Well, I should hope so!" said the plant man. "You young rascal, what did you mean by leaving that baby here? Don't you know I have work to do?"

"Señor says he is Christian," the boy shrugged his shoulders. "I have no one to leave baby with. Teacher won't let him come to school. Christians help each other, so you help me. Now I help you. Here, Paulo," he said to the baby, "eat this." With a small hand he stripped the skin off a banana.

"Oh, no you don't!" cried the plant man. "Babies don't eat bananas. Babies eat milk."

"Si, señor," said the boy politely. "But I have no milk. Therefore the baby eats bananas."

"Oh, dear, oh, dear!" thought the plant man. "I can't let the baby eat nothing but bananas. Look here," he said to the boy.

"Have you no one to look after the baby but yourself? Where's your mother?"

"My mother, señor, has gone to God."

"For that I am very sorry," said the plant man. He laid his hand on the boy's shoulder. "But I fear the baby also will go to God if we don't take care that he receives proper food. Do you know where the mission hospital is?"

"Si, señor."

"Pick up your baby. We are going there." With a sigh the plant man put his things away and followed the boy down the path and up the path that led to the mission hospital.

"Well!" cried the doctor, looking out the door and seeing the plant man. "It is the great scientist MacGill. What do you suppose is wrong?"

"Who are the children with him?" asked the nurse.

The plant man came in through the little door. "You are the doctor?" he asked. "I have a baby here that has no one to take care of him except his young brother, who appears to put a great deal of trust in God. I thought that after all

we had better bring him to the mission."

"I did not know, professor," said the doctor, "that you were interested in the natives."

"I did not know it, either," replied the plant man. "But this young gentleman here assumes that if one owns to Christianity one practices it. Christians, he tells me, help each other."

"I see," said the doctor, still somewhat bewildered.

Almost at once the plant man had to be leaving. Tomorrow he would work in his stream in peace. But as he left he called over his shoulder—"If you need any help in your laboratory, doctor, I'm not so bad at that sort of thing. I'll be down the stream—the boy knows where."

"He is a generous man," said the doctor. "To think of his stopping his work to look after that baby—the great Professor MacGill!"

"Why shouldn't he?" asked the small boy. "He said himself he was a Christian."

My Father's World—and Mine

My Father's world—and yet

For me he leaves stirring, mighty tasks;

And bids me share with him

In building love and truth and joy

To make his dream come true.

My Father's world—and yet

On me waits part of all the beauty, love,

And tenderness the world

Might use in building other powers

To make his dream come true.

My Father's world—and yet

Not his until each willing child of his,

For him and for his dream,

Gives love and toil and sacrifice

To make his dreams come true.

(Author and Source Unknown)

Worship

He who can lift his eyes unto the hills
And stand subdued before their majesty,
Who finds upon the humblest flower

The hallmark of sublimity,
Who, silent, bows before the immensity
Of the tumultuous sea;

He who, like Christ, can find in erring man

A saving leaven of divinity,
Who stays a stumbling brother pity-ingly—

That man, I say,
Doth truly pray.

—UNA W. HARSEN

The Unbroken Line

A Pageant for Children's Day

By the Staff of the Union Congregational Church School, Upper Montclair, New Jersey

THIS PLAY is designed to utilize the actual materials used in a year's work in a church school, and to bring out for pupils and parents alike the purpose of the curriculum and related activities in religious education.

Setting

The settings for this play are easily adapted to the ordinary Protestant church where there is a fairly broad pulpit platform with removable pulpit, or where there is a chancel arrangement which affords a similar central space.

The only properties needed are: a sofa or minister's bench, a small table with a telephone, chair, the Book, and several chairs for the boys in the second scene.

At one side is placed a huge Book, with the words "Holy Bible" on the cover. This is large enough for children to stand upright in it. It may be made of light wood frame work, six feet by seven feet, and covered with black cheese cloth. The cover must be hinged to open and shut as the pictures come and go. The Book should stand against an exit through which the actors come and go when the cover is closed. The framework of the back leaf is hung with light-colored curtains which serve as a back drop. An extra out-door scene, a flat of blue sky and green hills, may be used for some of the scenes.

There should be rather bright lighting inside the book to bring out the tableaux. One or two spots to pick up the characters in the living room, during the first and third scenes, will help interest.

The stage is set largely by the use of imagination guided by a STAGE MANAGER, as in the case of Thornton Wilder's *Our Town*. This STAGE MANAGER comes on very informally, placing a table and chairs and talking easily as he does so. Later he rearranges the stage for the second and third scenes, and opens and shuts the Bible as the pictures are called for.

Cast

NARRATORS—As many as seven may be used if desired, selecting boys and girls of high school grades who can read clearly. They may or may not be concealed. They must rehearse carefully with the tableaux to get the timing accurate.

THE COMMANDING VOICE is from a hidden person. A public address system may be used to get the desired volume.

This Voice sets the theme and points the significance of each tableau.

should be a real family which can rehearse at home and catch the spirit and purpose of their parts. Their own names may be used.

STAGE MANAGER dressed in overalls and wearing a cap. He is informal in his attitude, but does not attract attention to himself when he is not speaking.

TEACHER AND CLASS OF BOYS. There are eight boys in the class. If possible this is a real class with its regular teacher, but for purposes of the play a better actress may be substituted, if necessary, for the usual teacher. Her own name may be used.

CHARACTERS IN TABLEUX, as indicated below.

Tableaux

The tableaux are worked out in various classes, each taking one or a group, rehearsing and preparing separately. The costuming can be arranged by a parents' committee. Six coaches, each in charge of one or a group of the tableaux were used when this pageant was presented, but this can be adapted to local situations.

Tableau 1—First Joseph Tableau

Seven BOYS are needed. The STAGE MANAGER opens the cover at the beginning of the NARRATOR's reading of the Joseph story, and reveals JOSEPH in his coat of many colors, sitting on a grassy slope (which has been built up from a large orange crate and covered with green matting). His BROTHERS sit in a group, listening in a rather indifferent attitude, to Joseph's narration of his dream.¹ JOSEPH poses as if telling an exciting story. After this scene is held for a moment, and at the word "some evil beast hath devoured him," the STAGE MANAGER closes the cover of the Bible.

Tableau 2—Second Joseph Tableau

While the TEACHER and her CLASS continue their discussion, there is a shift of figures and a change of scenery, against the drapes used as a backdrop in the Book, to suggest Egypt. At the beginning of the narrative, "Now there was a famine" the Book opens. A second, older JOSEPH is used, dressed in Egyptian style. When the Book is opened again the BROTHERS are making obeisance to the ruler JOSEPH, while two EGYPTIAN SLAVES stand behind him with large fans. At the end of the narration, the cover is again closed.

Tableau 3—Ruth

Three GIRLS, representing Ruth, Orpah, and Naomi, are required. They may pose as in the picture by Philip H. Calderon printed herewith.

Tableau 4—Samuel

A primary GIRL may be used for this tableau, posing as in the familiar picture by Sir Joshua Reynolds²—Samuel kneeling, with hands clasped before him.

Tableau 5—First David Tableau

Two BOYS are needed. DAVID is playing on his harp, before KING SAUL, who has his head bowed, listening.³

Tableau 6—Second David Tableau

SAUL threatens DAVID with his spear. DAVID crouches back, ready to escape.⁴

Tableau 7—Third David Tableau

DAVID, alone, mourns Saul and Jonathan while Narrator reads the lamentation.

Tableau 8—The Good Samaritan

Four BOYS are needed. The GOOD SAMARITAN is bending over the WOUNDED MAN, while the PRIEST and the LEVITE are walking off in the distance.

Tableau 9—First Dr. Walter Reed Tableau

Three BOYS are needed. The Book is opened at the first words of the Narrator to show DR. LAZEAR and DR. CARROL standing by a laboratory table to receive an injection from DR. REED. At the words "experiment on themselves" the cover is closed.

Tableau 10—Second Dr. Walter Reed Tableau

DR. REED and two BOYS dressed as soldiers are needed. At the words "Then two young men," the Book is opened and two SOLDIERS stand before DR. REED, whose hand is at salute.

Since the STAGE MANAGER takes charge of opening and closing the cover of the Bible, he should be provided with a marked copy of the manuscript which gives his cues in the NARRATOR's part. A quick and quiet change of scene must take place when the Book is closed. The children must hold their places quietly in the tableaux, which are framed by the margin of the inner pages of the Book.

At least three full rehearsals will be needed to pull the play together and get the timing adjusted to produce unity, movement, and a flowing sequence of ideas.

The three scenes as presented here require about forty minutes.

¹ The Tissot picture No. 27 may be used as a model. Order from the New York Sunday School Commission, Inc., 416 Lafayette St., New York City.

² Wilde's Bible Pictures, No. 417. W. A. Wilde and Co., Boston, Mass.

³ Same, No. 477, will suggest costume and pose.

⁴ Tissot, No. 84.

Scene I

STAGE MANAGER (*Bringing in table and chairs*): This is a play about—(name of town). It was written for Children's Day and in it you will see a lot of the youngsters who play around our streets, some high school boys and girls, and very specially the home of Mr. and Mrs. G. down on . . . Road. This is their living room. Here is the sofa, table with some books, radio, papers, stairs to second floor. It's evening. (*Eight strokes on the chimes*) It's just eight o'clock. Daylight saving time keeps it pretty light. Mr. G. is out playing golf. Mrs. G. is finishing cleaning up in the kitchen. Junior is upstairs getting ready for bed. Here comes Mrs. G. now, going to sit down and read the paper for a minute before Mr. G. comes in. And here comes Mr. G. now. I guess he didn't make a very good score; he looks tired and disgusted. (*Exit STAGE MANAGER*)

MRS. G: Hello, Jack. How was it?

MR. G: Terrible, worse than ever! Wish I knew enough to give it up. (*Walks across room. Pats her affectionately on shoulder.*) Junior gone to bed already?

JUNIOR: (*Comes in, wearing pajamas*) O Daddy, I was afraid you wouldn't come. Read me the funnies, please?

MR. G (*Sits down, takes Junior on lap and reads from the funnies about Mrs. Gump.*) Now, my lad, it's time for bed. Get down and say your prayers.

SOPRANO: (*Off stage sings a prayer-lullaby, such as "Vespers," in "Fourteen Songs, from 'When We Were Very Young,' by A. A. Milne. Music by H. Fraser-Simson. Published by Dutton.*)

(JUNIOR says prayer, "Now I lay me down to sleep," etc. in a very mechanical style and then goes off to bed.)

MR. G: Mary, I've been thinking about that boy of ours. He bothers me by things he says. The other day I called him down for something that he did. I said, "That's wrong." Do you know what he did? Just looked up at me and said, "What's wrong?" Didn't know the difference between right and wrong.

MRS. G: Well, he's not alone in that, you know.

MR. G: Come off it, Mary, I'm serious. How can we teach this boy of ours to know these things—just the simple, fundamental things of life?

MRS. G: I suppose you're off on that religious line of yours again. You never can forget that preacher in your family tree—your uncle or grandfather—who used to ride the circuit of the little towns in Pennsylvania. And your father was a deacon, too.

MR. G: Well, what of it? They might have been a great deal worse.

MRS. G: And so you think because they went to church, we ought to give up golf and rise by nine o'clock and get this boy of ours to Sunday school.

MR. G (*Uneasily and stumbly*): I don't know what I want. I see your point. But still I want this boy of ours

to feel there's something greater in this world than just himself and you and me. I want him to know there's meaning in the thought of right and wrong; that some far greater mind than ours has put a law of life into the scheme of things. I'd like him to know the best that has been learned about that law.

MRS. G: Come down to earth, Jack. It sounds all right; but where is all this learned today? Not Sunday school, I think. It's only for one hour a week. Not church. Our boy could never understand the things the preacher says.

MR. G (*Still puzzled and groping*): No, I suppose that's true; but yet I wouldn't have our boy miss certain things those give: the sense that other people care for God; the suggestions of old hymns and noble words; the impressions half consciously received

MRS. G: I told you so!

MR. G: Well, Tom, we have Junior, you know. What do you teach? What's it like? Oh, um . . . wait a minute. (*To Mrs. G.*) He says they're having a rehearsal for Children's Day right now and to come on over and we can see just what they do. All right, Tom. We'll be right over. See you soon. Goodbye.

MRS. G: Yes, let's go right on over.

(*MR. and MRS. G. go off*)

STAGE MANAGER: So that's the end of the first scene—pretty natural. We all understand their state of mind.

Scene II

STAGE MANAGER (*Pushing back living room furniture and bringing in chairs*): Now we come to SCENE II. We're over in . . . Church on . . . Ave. This is the church school room.



Philip H. Calderon

"Entreat me not to leave thee."

from all the great ideals of our race.

MRS. G: I wonder what they teach in Sunday school these days. I haven't thought of it for years. I suppose they still have Sunday school, don't they?

MR. G (*Brightening*): Of course they do. Why T. J. was telling me just the other day about a little girl acting out a story in their Sunday school. They wanted her to be Jesus and she said, Oh no! She'd much rather be a rich woman. Let's call Tom up. (*Calls number on phone*) Is this Tom? This is Jack. Say, Tom, didn't I hear you say something about Sunday school the other day? Oh, you are? (*To Mrs. G.*) He says he's chairman of the committee and what do I want to know? . . . Well, Mrs. G. and I just had a bet, and she said there weren't any Sunday schools and I said there were, and I said you'd know. So I win my bet. . . . What's that? O come, Tom. Mustn't let me down. (*To Mrs. G.*) He says you win. It isn't Sunday school. It's church school they have.

This is the book that they study. O yes, they call it church school but they still study the Bible just the same. Over here is one of our class rooms, tables, chairs. Here comes Mrs. P. and a class of boys. We'll see how they teach the lesson in this modern church school of theirs. (*Exits*)

MRS. P: 'Morning boys.

Boys: 'Morning, Mrs. P.

MRS. P: Our lesson this morning is about the early history of the people of Israel.

Boy: Still the children of Israel. Why can't we study something up-to-date?

SECOND BOY: My father says the Jews are no good. Why can't we study about Americans?

MRS. P: All right. You've been saying that for weeks. I'll make a bargain with you. We'll talk about any modern situation you bring up—but you must let me talk about it in my own way.

FIRST BOY: Fair enough.

THIRD BOY: I'd like to talk about one of
(Continued on page 34)



MAY

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco*

GENERAL THEME: *What the Children of the World are Doing for Us.*

To the Leader

The services of worship for the next few weeks will aim to provide a slightly different approach to sharing. It may be quite a new idea for some children to know that other children in the world are contributing to their well-being. It may be that our children are harboring rather deep-seated ideas of western superiority and self-satisfaction. Let us help them to see, then, that other countries have a culture to share, too, which will greatly enrich the lives of each of us if we only have the will to receive it. Do not think only in terms of how others may *serve* us, but try to think of peoples in terms of great cultures which may be shared by all. This attitude of friendliness and respect toward others is basic to education for peace.

Help the children to sense how relatively small the world is today, with people quite dependent upon each other for some of the most commonplace things of life. Our children know that war is raging in many parts of the world and that individual suffering is caused thereby. Lead them to a deeper understanding of the meaning of God's great family, and how God expects us all to cooperate with him toward bringing about a huge brotherhood of peoples.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. Leaders should make use of any such connection they may find. The worship programs for this month are related closely to the Westminster Departmental Series; and to the Closely Graded Lessons of the Graded Press. They are related somewhat less closely with the Group Graded Courses on "God's Plans for Homes."

Activities That May Lead to Worship Experiences

1. Give a party for another racial group in your community. Plan all activities, refreshments, etc. Ask the invited group to share songs, stories, folk dances, and the like from their own land.

2. Write a prayer expressing appreciation for the friendships of other racial groups and the culture which they share, as well as a desire to share in making the brotherhood of peoples become a reality.

3. Save the offering for China Relief. Give the children enough information so that they will feel a concern for these peoples. (For information write the Church Committee for China Relief, 105 East 22nd Street, New York City.)

* Supervisor, Elementary Grades, Center Congregational Church, Hartford, Connecticut.

4. Make a picture map of the world showing the interdependence of peoples. Develop the idea of the necessity for people to create close bonds of brotherhood.

5. Write a poem showing the interdependence of peoples and expressing joy at learning to know them better.

6. Show slides or movies of children of other lands.¹ Emphasize likenesses to our children, not differences. Show their games, schools, home life, costumes, and the like.

May 5

THEME: *A World of Friendly Children*
PRELUDE: "Canzonetta," Hollaender²

Ask the children to be studying the picture, "The Bridge of Peace,"³ which may be placed at the front of the room in a gilt cardboard frame. Some questions to guide thinking: How many different nationalities can you discover in the picture? What is the thing that you notice first of all as you look at the picture? (Joy and friendliness.) What idea of God do you have as you look at this picture? Share the thoughts aloud later after the prelude is completed. Allow this picture to remain throughout the next few weeks.

HYMN: "God's Children Live in Many Lands."⁴

PAGEANT: (To be read by the leader. Children in costume may be in any formation desired. The children may create their own background scenery.)

God's CHILDREN

MUSIC (off stage): "Friends, Friends, Friends"⁵

Enter Two American Children

READER:

I see young American children—love and understanding in their hearts—waiting to welcome all the friends from far off lands—friends who have so much to offer us.

I see children waiting just outside—black, white, brown, and yellow—children's faces alight with good fellowship.

I know that all peoples are being bound together more and more closely by a network of needs and of service. I know more clearly every day that we have need of each other—the East of the West and the West of the East.

I see nations drawn closer and closer by sciences that link us so closely with our brothers—the magic of the radio—the telephone—the wonders of the great ships of the air and of the sea.

I hear nations sending to us the great gifts of their music, their art and their poetry. I see

¹ Some of these are listed in the bulletin, *Visual Method in the Church Curriculum*, available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, for 35 cents. See also *Films for Church Use* in this issue, page 33.

² In *Play a Tune*, by Glenn, Ginn and Company, 1936.

³ From Friend's Peace Committee, 304 Arch St., Philadelphia, Pa. 5¢ each.

⁴ *Song and Play for Children*, Danielson and Conant, Pilgrim Press, 1925.

⁵ *Worship and Conduct Songs*, Shields, Presbyterian Committee on Publication, Richmond, Virginia, 1929.

us growing to know these peoples better, through the common tongue of their songs.

In the great love of God there are no boundary lines—no North or South or East or West. In him there is only one great fellowship of love that exists the world over.

Enter, American Indian

READER:

From the Land of the Sky Blue Water
In beads and feathers clad,
Comes our little friend, Wah-wah-ta-see,
The original American lad.
He joins with his white brothers
To care for this country fair,
And he has his own peculiar art
With other races to share.

Enter, Japan

READER:

Some little friends now come to our shores,
From the land of the rising sun,
From the land where festivals of dolls and
kites
Provide such glorious fun!
A token of friendship these folks have given,
And with peace and good will it will ring—
Cherry trees—whose gorgeous, fragrant blooms
Grace the Potomac's banks each Spring.

Enter, China

READER:

From the land of pagodas and lanterns,
Comes our little Chinese friend,
The greatest respect for others has he
And with low deep bows he will bend.
The glorious art of the East he brings.
Tapestries in threads of gold,
And china and jade and kimonos rare,
And antiques centuries old.

Enter, Dutch Group

READER:

Six friends from the land of the Zuyder Zee,
So plump, so buxom, so gay,
From the land of canals, and from Volundam-
town
With its tulips in brilliant array.
And some from The Hague with its palace of
peace,
Known over the world far and wide,
The city of Holland that furthers good will,
May it nurture her honor and pride!

Enter, Italy

READER:

From the land of sunshine and flowers,
Comes this lad from fair Italy,
The history of centuries past is his,
And art to hear and see.
Great contributions has Italy given
For the joy of all time to be;
Galileo, Da Vinci, Giotto, Dante,
Raphaelo and Toscanini.

Enter, Germany

READER:

Great culture is brought by this little friend,
From the peasants of Germany,
For out of her past come giants of art,
Poetry and philosophy.
Bach, Beethoven, Brahms and Wagner,
Schubert, and Schumann too,
Heinrich Heine and Martin Luther,
Grace the pages of history through.

Enter, Sweden

READER:

Now we welcome to our group of friends,
One who can proudly boast
A long history of friendship and love,
And peace from coast to coast.
Great heroes of peace has Sweden given
On whom her pride is pinned;
Masters of pen—artists of song—
Ibsen and Jenny Lind.

Enter, Negro Child

READER:

Our Negro friend now enters
To join this happy band,
A joyous musical art he brings
To share in our great land.
The Negro spiritual he sings to us
As his great gift of art,
A deeply moving song it is
That springs from his own heart.

Enter, Mexico

READER:

A neighbor from the south now comes,
To shake America's hand,
Miss Mexico, filled with sunshine and warmth,
Joins the children's happy band.
The breath of the old world she brings, this
maid,
And color and beauty and song,
A bit of the dance, the enjoyment of art,
To this little friend belong.

Enter, Czechoslovakia

READER:

A peasant from Czechoslovakia
Now joins our picturesque troupe;
Warm color and artistry she will bring
To share with each one of the group.
Rare peasant prints of warmth of design
She brings, and gay bowls, and bright plaid;
To the world of science her land has given
Michael Pupin, the immigrant lad.

Enter, Palestine

READER:

From a Palestinian town he comes,
This Jewish shepherd of old,
Who watching the sky on that first Christmas
Eve
Heard the message of peace that was told.
"Glad tidings of joy," the song rang out,
"And peace to men on earth!"
Oh, that we all might sing that song,
To honor Jesus' birth!

Long, long, ago it was written—"They
shall beat their swords into plowshares and
their spears into pruning hooks: nation shall
not lift up sword against nation—neither shall
they learn war any more."

MUSIC—"The Children of Far Distant Lands"⁶

Pageant by PHYLLIS N. MARAMARCO AND
MURIEL BAKER.

PRAYER: O God, help us to know and
love our friends from other lands
better. Help us to appreciate all that
they do for us. We want to share in
your great family. Amen.

RECESSIONAL: "March," Handel²

May 12

WORSHIP THEME: *Friendliness Around the World*

PRELUDE: "Cradle Song," Hanse.²

While the music is being played,
read aloud the poem, "A Friendship
Song."⁷

HYMN: "The Great Round Sun"⁸

⁶ *Beacon Song and Service Book*, Beacon Press, Boston, 1935.

⁷ *A World of Friendly Children*, Committee on World Friendship Among Children, 287 Fourth Ave., New York City, 1932.

STORY:

TOMMY'S BIRTHDAY⁹

One happy day in November, Tommy had a birthday. Birthdays are always beautiful days, but this one seemed even more beautiful than usual because everyone in the family was happy. Big Brother was home again and Aunt Laura had come for a visit, so that even the cake had to be extra large.

When the romp was over and the candles all blown out, everyone sat together round the big open fire for a quiet little visit before bedtime, and Tommy, with all his precious new gifts, sat right in the middle. Suddenly, after a moment of silence, when everyone was watching the funny little sparks chasing each other up the dark chimney, Tommy exclaimed, "Oh, I love everyone in all the United States!"

"Why only the United States, little son?" asked his father. "The whole world needs love."

"I don't believe it needs my love," said Tommy. "It is far away and I don't need it, and it doesn't need me."

"Oh," Big Brother said, "there is no such thing as 'far away' today. The people of the world are as close together as brothers."

"I wonder," asked Aunt Laura quietly, "how many of Tommy's birthday presents, here, came from other peoples in the world, and how many people of other lands had to help before he could have them?"

Tommy sat up very straight with bright eyes and looked at the table beside him, laden with his beloved gifts.

"I see a basket of delicious dates," said Mother. "They were picked in a far-off land and travelled on the back of a camel long miles over the desert to the ship that brought them to us."

"I see handkerchiefs. The flax from which the beautiful linen was woven is grown in the fields of Belgium," said Grandfather.

"And that funny puzzle came from Japan, I am sure," added Big Brother. "The Japanese are very clever toy makers."

"Your gay new neckties, Tommy, were made from silk spun by little silkworms in the south of France," said Auntie.

"A Mexican Indian carved that leather belt, a Chinese, with slanting eyes, embroidered those slippers, and no doubt an Indian trapper in the northern Canadian woods killed the little animal from whose fur your warm gloves are made," added Father.

"The coffee we had for supper came from Brazil, the sugar from Cuba, the rice from China or the Philippine Islands," finished Aunt Laura, almost breathless, and everyone laughed.

"Why, we have only begun!" cried Big Brother. "The rug you are sitting on, Tommy, came from Persia, the brass bowl beside you from Russia, the wool of your warm flannels from sheep that once grazed on a Spanish mountainside. This book was published in London and this one in Edinburgh, and Mother's pot of bulbs there, came from Holland."

Tommy stood up suddenly, with glowing cheeks and shining eyes. "How wonderful it is," he cried. "All the world helped to make my birthday. All the world helps us to live! I love all the world Father, and I want to help, too!"

PRAYER:

HYMN: "All the Little Children"⁴

RECESSIONAL: "Allegro, Sonata No. 5," Haydn²

May 19

WORSHIP THEME: *Workers with God*
PROCESSIONAL: The children may march to their place of worship singing "I Was Glad"¹⁰

CALL TO WORSHIP

HYMN: "Lord of the Sunlight"¹¹

⁴ *Thoughts of God for Boys and Girls*, Connecticut Council of Churches, 18 Asylum St., Hartford, Conn.

¹⁰ From *The Children's Story Garden*, Collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman. Copyright, 1920, by J. B. Lippincott Company. Used by permission.

¹¹ *As Children Worship*, by Jeanette Perkins. Pilgrim Press, 1936.

STORY:

OUR WORLD AT WORK¹²

One day a group of children were thinking together about the many workers the world over who were helping to make their lives comfortable. They played an exciting game to discover which countries sent them different necessary things—wheat from Canada, cotton from our own United States, fruits from Central America, and so on.

They thought, too, of the many things which are drawing the peoples of the world closer—radio messages, the telephone and telegraph, boats like the "Queen Mary," streamlined trains, airplanes like the "China Clipper." They thought of some of the great heroes of today—Anne and Charles Lindbergh, Admiral Byrd, and Kagawa from Japan. And they thought of those people who are helping them live comfortably, but who themselves do not find joy in their work because they work so hard and receive so little pay for their labor.

Finally, these boys and girls decided something like this: "Let us live at peace with our friends the world over who are working to provide so much for us in our own homes. Let us learn to plan and to share better so that all may find joy in their work. Let us try to discover God's love working through people wherever they may be helping him in his world."

MEDITATION:¹³

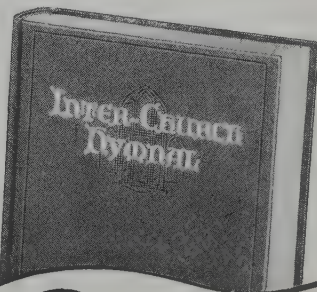
O Lord, I remember with a thankful heart those who do the work of the world: doctors, teachers, farmers, engineers, business men. Someday, if it be thy will, I shall grow up to be one of these. I want to be a good workman, for thy sake.

Help me to begin now to make myself a good
(Continued on page 29)

¹² *Song Friends for Younger Children*, Blashfield, Vaile Co., 1931.

¹³ From *Thoughts of God for Boys and Girls*, 1937, (See note 8). Used by permission.

¹⁴ From *Prayers for Our World at Work*, 1930. Published by The National Council, Department of Religious Education, 281 Fourth Avenue, New York City. Used by permission.



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JUNIOR DEPARTMENT

By Ethelyn Burns*

THEME: *Carrying the Message of Jesus to the World*

To the Leader

There is no work of the church more important, appealing to the imagination of boys and girls or stimulating to thought and action than its effort to create world friendliness. Perhaps since it was through the missionary spirit of Jesus, the zeal of his followers and friends and the triumphal enthusiasm of the early Christians that the church came into being, men everywhere desire to carry the good news to the ends of the world. Christianity as a way of life never ceases to be the supreme gift to man. However, no one is able to give without sharing and appreciating the culture of the people with whom he lives. Thus the life of the whole world is enriched through mutual sharing and co-operation.

The world-wide work of the church is cause for prayer, for meditation, for singing, for story, for drama. Happy is the leader who can aid boys and girls in understanding and appreciating their friends all over the world.

Wherever it is possible invite Chinese, Japanese, Indians, Negroes or people of other nations to meet with your group, to become acquainted with the children. Take your class to visit a mission or church where they will see another race worshipping. Because you know your community and the possibilities offered you for building world friendship, please use the materials suggested only as they fit your particular needs.

The program for May 5 is worked out in detail to show the order of service which may be desirable to follow during the months of May and June.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. Leaders should make use of any such connection they may find. The worship programs for this month are closely related to the Group Graded Lessons, to Course V of the Closely Graded Courses, and to one lesson in the Westminster Departmental Lessons.

Materials for Worship

PICTURES:

1. "Follow me," by Tom Curr, large print, \$1.00, Judson Press, 1701 Chestnut St., Philadelphia, Pennsylvania, or branches; also Pilgrim Press, 19 S. LaSalle St., Chicago. Children of world walking and talking with Jesus, who is represented as happy, friendly person. Boys' and girls' responses to it are very good. Suggested as theme picture.
2. "The Hope of the World," by Harold Copping, Pilgrim Press, and Methodist Book Concern. Similar in theme.
3. "Behold I Send You Forth," by Margaret Tarrant. Hale, Cushman and Flint, 116 Newbury St., Boston, Massachusetts. Similar in theme.

POSTERS FROM RAILWAY AND STEAMSHIP COMPANIES (All addresses in New

* Teacher, Newington, Connecticut.

York unless otherwise given.) Free materials:

1. Furness Bermuda Line, 565 Fifth Avenue.
2. Hellenic Information Bureau, National Press Building, Washington, D.C.
3. Holland America Line, 24 State Street.
4. India State Railways Bureau, 38 East 57th Street.
5. Industrial Development Association of Great Britain and Ireland, 295 Madison Avenue.
6. Japan Tourist Bureau, 1 Madison Avenue.
7. Netherlands Railways, Chrysler Building.
8. Pan American Union, Washington, D.C.
9. South African Government Railways Travel Bureau, 11 Broadway.
10. Transcontinental Passengers' Conference, 8 Bridge Street.
11. Your local travel agency.

BOOKS FOR CHILDREN: (Have on reading table.)

1. *The Forest Pool* by Laura Adams Armer, Longmans, Green & Co. Beautiful full-page, full-color illustrations. Story of Mexican children.
2. *Tobe* by Stella Gentry Sharpe, University of North Carolina Press. Photograph-story book of a Negro family refreshingly different from the traditional conception of Negroes.
3. *Mei-Li* by Thomas Handforth, Doubleday, Doran & Co. Story of small Chinese girl and her brothers, probably too simple for juniors, but large and unusually well-done illustrations will capture imaginations.
4. *Far Around the World* by Grace W. McGavran, Friendship Press, 150 Fifth Ave., New York City. Unusually good stories. Also for teacher's use.
5. *Broken Guns* by Eleanor Brainard, Friendship Press. Also for teacher's use.
6. *Filipino Playmates*, by Lucy Fitch Perkins, Houghton-Mifflin Co., Boston.

BOOKS FOR TEACHER:

1. *Far Peoples* by Grace Phillips, University of Chicago Press. Source material on India, China, Korea, Japan, the Philippines, Brazil, Africa, Russia.
2. *Jewels the Giant Dropped* by Edith Eberle and Grace McGavran, Friendship Press, 150 Fifth Ave., New York City. Stories of the Philippines especially good. Section, "For Boys' and Girls' Own Reading," gives excellent material for talks.
3. *Filipino Playmates* by Jean Moore Cavell, Friendship Press. Especially for primary children, but some materials useful to junior teacher.
4. *Seven Thousand Emeralds*, by Frank C. Laubach, Friendship Press.
5. *The Orient Steps Out*, by Mary Jenness, Abingdon Press.
6. *Friends in Nippon* by Dorothy F. McConnell, Friendship Press.
7. *Japanese Here and There* by Margaret E. Forsyth and Ursul R. Moran, Friendship Press. Excellent worship materials—prayers and meditations.
8. *Wheat Magic* by Alda O. Dexter, Adah L. Kieffer and Marguerite H. Bro, Friendship Press. Fine stories.
9. *Children's Worship in the Church School* by Jeanette Perkins, Harper and Brothers.
10. *New Joy* by Carolyn Sewall and Charlotte Jones, Friendship Press. Stories and worship materials on life in China.
11. *As Children Worship* by Jeanette Perkins, Pilgrim Press. Prayers and meditations—"For eyes to see with," p. 79, "Thanksgiving for Health and Care," p. 80, "A Prayer of Thanks for God's Love Working in People," p. 82.

Creating a Worshipful Setting

Careful planning of an atmosphere conducive to worship and the development of thought on the subject of world friendship will include: A picture in central

position, placed on a screen that will enhance its beauty—"Follow Me," by Tom Curr is suggested. A table on which is a cloth of rich material—Chinese or Persian print or cloth with gold thread. Bible, hymnal and other books to be used. Offering baskets in neat arrangement on table. Flowers or plants a necessity. Candles on either end of table, if desired—may be lit during processional. A junior choir, in choir robes or not, on either side of front of room, add to spirit of worship.

May 5

THEME OF WORSHIP: *The Spirit of Jesus Throughout the World*

QUIET MUSIC

PROCESSIONAL POEM:¹

Walk slowly,
Be silent;
For this is the place
Where loving and kindness
Remind us of God.

CALL TO WORSHIP:

Leader:

I was glad when they said unto me, Let us go into the house of the Lord.

Response:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker;
For he is our God and we are the sheep of his pasture.

HYMN: "Forward Through the Ages"
(This hymn is chosen because it expresses the spirit of the missionaries who have been responsible for carrying on the spirit of Christ from one generation to the next throughout the years, all over the world.)

OFFERING SERVICE:

Leader:

Father, we worship thee with our gifts;
When we know others are in need,
Help us to share what we have with them.
May our giving be with joy and gladness.

Quiet Music (as offering is received by a boy and girl)

Prayer: Father, receive our gifts for thy work in the world. Amen.

TALK:

WHAT MISSIONARIES DO

It seems that no people in the world live Christianity more faithfully than do the missionaries. Jesus said, "Go ye into all the world and preach the gospel to every living creature." We have seen how the early Christians caught the fire of his words and with enthusiasm and courage, not counting the cost of hardships, of persecution, of shipwreck, of imprisonment, took the master's words and lived with him as their example. Into every civilized country, into every wild and barbarous land they penetrated, blazing a trail by heroic works and goodly life.

Each missionary seemed to say to himself:

Wherever my brother has not heard of Christ's words and deeds,
I will go to him there.
I will learn his language. I will translate Jesus' messages and teach him to read so that he will know of the love of God.
I will teach him so that he may help himself.
If he is filled with fears of evil spirits and vengeful gods, I will tell him of the love of the true God.

¹ From "As Children Worship" by Jeanette Perkins. Copyright Pilgrim Press. Used by permission.

If he is filled with fear and hatred of his neighbors, I will teach him by the example of Jesus Christ to be like the Good Samaritan and to respect and love his neighbors.

If any man is sick, I will help him get well.

If any man is in prison, I will visit him.

If any man is hungry I will feed him, or without shelter, I will find a roof for his head.

If the people live in dirt and disease I will help them discover more healthful ways of living.

If the rich and powerful treat the poor with contempt and cruelty, I will help them to change their attitudes and to know the joys of neighborliness or brotherhood.

I will build churches, schools and hospitals that the work of God may grow.

It was with such spirit that William Carey, Adoniram Judson, Samuel J. Mills, James Evans, David Livingstone and countless others went to all parts of the world carrying the bright sunlight of Christianity.

PLAY:

(To the Leader: For a short play on the "Adventures of the Judsons" by Emily F. Ellis, see the *Pilgrim Elementary Teacher*, 14 Beacon St., Boston, Massachusetts, for September, 1938. Do not use it in its entirety, but only the salient points. Better still would be a play that your own group works out on a particularly inspiring, dramatic event in the life of one of the early missionaries. Plan for the play a few weeks in advance of presentation. As an alternative present the play in story form.)

MEDITATION:

Leader: For missionaries throughout the centuries who have shown thy love by teaching and preaching, by relieving pain and misery and by helping people to help themselves—

Choir Response: "Lord of all, to thee we raise, This our hymn of grateful praise."

(Refrain of "For the Beauty of the Earth")

Leader: For David Livingstone, who first brought the message of love and goodness to Africa, who fought the slave traffic, and who gave his life that the people of Africa might know how to live happily—

Choir Response: "Lord of all," etc.

Leader: For Carey and Judson, who by courageous work and example opened the road to Christianity in Burma—

Choir Response: "Lord of all," etc.

Leader: For all other missionaries who went into unexplored territories, helping and loving the people. For men and women and boys and girls today who are working for peace—

Choir Response: "Lord of all," etc.

Leader: Dear Father, our hearts are filled with gladness that people everywhere may know thee. Help us to be kind and friendly to people everywhere and to share our best with them. Amen.

HYMN: "Marching with the Heroes"

May 12

THEME OF WORSHIP: *Friends in Emergencies*

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

TALK:

The artist who painted the beautiful picture, "Follow Me," knew that Jesus needed more than just men and women to make the world a beautiful, happy, healthful place in which to live. He knew that boys and girls were needed, too. More than that, he knew that people of all races must work together. When a great crisis or calamity occurs in one country the Christian people of another country want to help them. Right now China calls for our sympathy and help.

A few years ago when we were having disastrous floods in Ohio, Kentucky and Pennsylvania, China sent us \$200,000, to relieve the American people who had lost their homes and possessions in the angry waters. That was a great deal of money for a poor country like China to send us. But the boys and girls and

men and women of China knew from tragic and frequent experience how people can suffer when the rivers rage and roar over their villages, wiping out thousands of homes and lives.

A true story is told of a missionary who, foreseeing the destructive results of the recent floods in China, went to the government authorities and said, "When the floods come our whole village will be destroyed. Thousands of people will be homeless and destitute. But I know how everyone and everything can be saved if you will give us the money." She set forth her plans for building a wall to keep the waters out. Finally the authorities granted her request. Men began work immediately, but not a moment too soon. For the waters were rising. With feverish haste the men toiled day and night. Literally the waters and the wall rose together, the wall at times only a few inches higher. But the people won and the village was saved through the heroic efforts of one woman.

However, for one village saved dozens were lost. And China has had a tremendous flood to deal with in addition to the war that continues to bring terror and loss. Whole towns are burned by the enemy and people driven from one community to another. Some villages have been burned and rebuilt three times, so courageous and hopeful are the Chinese.

Many people who have been to China report that the Chinese feel no bitterness toward the Japanese people, that they hold only the Japanese military machine responsible for this wholesale destruction. The Japanese people, too, are weary of this war and long for peace.

But meanwhile, the army, leaving a trail of destruction, makes it necessary for thousands to rush to the aid of the sufferers. The Christians are the heroes of every community. They are setting up refugee camps, organizing schools for children, for the handicapped, for old people. They are treating thousands of patients and preventing the spread of disease in communities. In every way they are proving to be true friends to all in need. And the people looking at them in a new light are marveling at the spirit that Christians possess that makes them live and work that others may have life.

But the Christian workers are in great need themselves—of our help. They lack medicines, supplies, money for buying absolute necessities. In China a dime would be of more value than a dollar here. Let us, the boys and girls of America, think of our friends, the boys and girls of China.

PRAYER

O God, Father of all the people on the earth, we pray for thy children in all lands;

For those who are greedy and hurt others; for those who make wars on their neighbors.

We pray for all children whose fathers are soldiers and whose mothers weep at home.

We pray for all men and women and boys and girls who are hungry and cold because war has robbed them of the warm comfort and security of home.

We pray for all people who are relieving suffering and misery; for doctors and nurses bringing relief from pain to countless numbers; for builders of homes and camps; for dispensers of food; for teachers of children and men and women; for all Christians who encourage the discouraged, who give hope to those in despair.

We are glad, dear Father, that we can help our neighbor in need across the sea. Help us to be ever more understanding and sympathetic toward them in their sufferings. Amen.

HYMN: "I Thank Thee, Lord, for Strength of Arm"

May 19

THEME OF WORSHIP: *Relieving Human Suffering throughout the World*

HYMN: "We Thank Thee, Lord, for Eyes to See the Beauty of the Earth"²

LEADER: The medical missionaries of the world have been and are doing a glorious work. They live again each day the story of the Good Samaritan.

² *Beacon Song and Service Book*, Beacon Press, Boston.

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STORY:

ASH HEAP, THE STREET SWEEPER'S SON³

Ash Heap, a boy in India, wanted to become a doctor. He didn't tell anybody, because people would have laughed at him. They would have pointed him out in the village crying, "See there walks Ash Heap, the son of a street sweeper, who wants to be a doctor!" There was no hope for a boy whose father was a street sweeper to become even a water carrier, let alone a doctor. It was better to be silent than to be laughed at day and night.

Ash Heap had no boy or girl companions to whom he could tell his dream of becoming a doctor. All his friends were like himself born outcasts, which means that in their country they are not even thought worth counting, they are so poor. Like him they had no real houses, no schools, no churches, no hospitals and no community centers. Like him they had horrid names—Old Shoes, Brown Waters, Muddiness.

But Ash Heap kept his dream close to his heart and one day something happened to him. His family had just moved into a new village and he decided to explore it from end to end. He came upon a high wall, higher than any he had ever seen. As he walked around it he caught glimpses of two or three beautiful buildings inside. The buildings were painted white and were shaded by waving palm trees.

"Oh," whispered Ash Heap to himself softly, "there must be a place where the wall is low where I can climb over. There must be a gate." He began to run faster to find the gate through which he might enter. So excited was he that he did not see the approaching Brahman and ran headlong into him.

Now in America if you accidentally bumped into an older person you would say, "I'm so sorry. Did I hurt you? Please excuse me," and you would be forgiven.

But in India it is a very serious deed if an outcaste boy even dares to walk on the same side

of the street as a Brahman. And Ash Heap had touched the Brahman! Ash Heap was lashed with a cruel whip. He lay bleeding and weeping bitterly in the dust of the road.

Suddenly Ash Heap heard a voice speaking his own Indian dialect but very strangely. "What is the matter, my boy?"

Ash Heap stopped sobbing and lay staring up into the very blue eyes of a white man. The Sahib's speaking to him was wonderful enough, and besides, Ash Heap had never seen a white man before nor ever heard of blue eyes. His mother, his father, his relatives and all his friends were brown-eyed.

"You're hurt," the Sahib said compassionately and helped Ash Heap to get up. "Suppose we walk down to the little medical room and see if we can fix up these cuts?" Ash Heap rose and took his place behind the white man, for it is the custom in India for the outcasts to walk behind the high-caste people and the strangers. But the Sahib would not have that. He took Ash Heap's swollen, dirty little hand. "We shall be friends. We'll go together."

Ash Heap forgot the sting of the whip as they approached the great wall that had so excited him earlier in the afternoon. "Yours?" he cried, unable to contain himself.

The Sahib smiled, "Yours, too, my boy. This is a Christian mission center and inside here we have a school, a hospital and a church."

Ash Heap did not quite understand this, but he felt that the privilege of entering the gate and seeing the most beautiful garden he had ever seen was wonderful enough. There was no dirt or garbage lying about! Everything was white and clean.

Opening the door of one of the very whitest buildings was a white woman, whom the Indians called a Sahiba. Ash Heap listened in amazement as he heard the man and woman talk to each other in a strange language. That was the first time he had ever heard English spoken.

They took off his rags, washed his back and bandaged his neck and shoulders. When they gave him a white tunic without any holes in it he asked shyly, "But is this not too good for an outcaste boy? I am Ash Heap, the son of a

street sweeper." He waited fearful that they would throw him out of the beautiful place and take away the gift they had just given him.

But the Sahib put his hand upon Ash Heap's shoulder. "My father, too, was a humble man and in the country from which I come he was a blacksmith. He was also a good Christian and when I told him I wanted to be a missionary doctor he helped me and God helped me and I became one."

Then Ash Heap, looking from one to the other, poured out his heart. "Many moons ago my little sister was sick with the fever, as were many other babies in our village, but we were too poor to send anyone on the long journey into the next village for a doctor and many of the babies died. When I saw my little sister seem to melt away from the fever I took a few crusts of bread and started out to the neighboring village. The doctor came back with me. He saved my little sister and some of the other babies. Since that day I have wanted to be a doctor to my people, but I am only Ash Heap, the son of a street sweeper."

"I'll go home with you now," said the kind doctor, "and we'll talk with your father and mother and see if we can't arrange to have you come to school here." And the two went to Ash Heap's home.

Not only did Ash Heap's father and mother approve of their son's going to school, but they even asked if the other children might not be allowed to go, too.

The first thing that happened to Ash Heap at the missionary school was that he was given a Christian name. He was called Peter, a name he asked for.

It was not long before Peter learned to read and write the Indian and English languages. He became a Christian and a student of the Bible. His favorite story was that of the Good Samaritan, for he remembered always how the missionary had found him lying bleeding on the roadside. He grew impatient for the time when he, too, could be a Good Samaritan to the thousands of his Indian brothers and sisters who needed help.

When Peter became a young man the missionary wrote to the people in an American church and told them about him. Money came for Peter so that he could cross the ocean and attend an American medical school.

Today the boy called Ash Heap is now a tall young man, called Peter. In June he will graduate from a famous medical school in America, and will return to India to be a medical missionary, a Good Samaritan, to his people.

SENTENCE PRAYERS: These may be prepared beforehand.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

May 26

THEME OF WORSHIP: *Beauty That Glorifies Lives*

HYMN: "For the Beauty of the Earth"

STORY: "To God Be the Glory"⁴

(A story of a master craftsman of Ceylon who created his most beautiful works for Buddhist temples, but who through helping Christian students became a Christian himself)

HYMN: "In Christ There Is No East or West"

MEDITATION

⁴ *Far Round the World*, by Grace W. McGavran, Friendship Press, 150 Fifth Avenue, New York City. A good book for a permanent collection. For alternative story, see "The Plant Man," from *Sugar is Sweet*, on page 17 of this issue.

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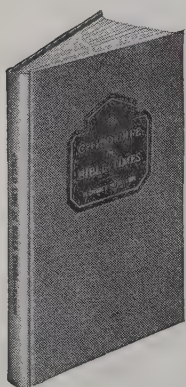
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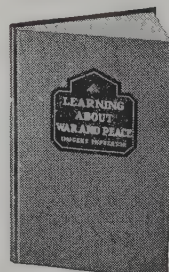
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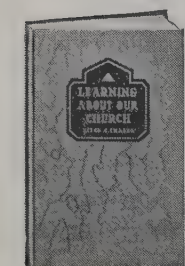
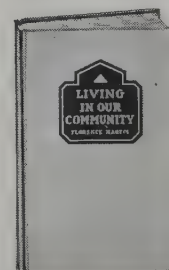
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INTERMEDIATE DEPARTMENT

By Frances Nall*

THEME FOR MAY: *Jesus at Work in Unexpected Places of the World.*

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective, and leaders should make use of any such connection they find. The worship programs for this month are closely related to the Group Graded Lessons, the Westminster Departmental Lessons and less closely to the Closely Graded and Improved Uniform Lessons.

PUPIL PARTICIPATION: Appoint a different committee or class to have charge of the worship services each Sunday during May. Let them correlate the worship suggestions with their lesson study. The worship outline should be mimeographed and given to each pupil or written on the blackboard so that each student will do his part—lead the singing, read the Scripture, or tell the story—without adult announcement.

Appoint another group to have charge of the worship center this month, letting them bring and arrange the spring flowers or leaves on the altar each Sunday.

WORSHIP CENTER: On the altar, which may be improvised by putting a rich colored drapery over a table or box, place the picture, "Come, Follow Me," by Tom Curr.¹ On either side of the picture place a bouquet of spring flowers or leaves.

May 5

THEME: *Working With Jesus at Home and Away from Home*

PRELUDE: "Träumerei" by R. Schumann, Op. 15, No. 7.

CALL TO WORSHIP: Isaiah 55:6.

HYMN: "We Would Be Building"² or "We've a Story to Tell to the Nations."

PICTURE INTERPRETATION (by Intermediate): This month we are considering how we can follow Jesus and help him in the Unexpected Places of the World. For our theme picture we have "Come, Follow Me" by Tom Curr. (Ask:) What do you first see in the picture? Do you like this picture of Jesus? Why? Notice the friendly smile on Jesus' face, the strength of his arm, the broadness of his figure, and that he is holding the little Hindu boy's hand. (Ask:) Will you name the nationalities of the children in the picture? Are they going for a leisurely stroll in the country or are they hurrying along as if they had important work to do? Is their work in the country or in the city whose smoke stacks can be seen in the distance? What work would Jesus have for these boys and girls to do in the country? In the city?

* Educational Director Trinity Church School, Kansas City, Missouri; teacher of intermediates in Weekday School of Religious Education, Kansas City, Kansas.

¹ Available from Pilgrim Press, 19 S. LaSalle St., Chicago, Ill. Size 27 x 20½ in., 75 cents. Also from Judson Press book stores. Large size, \$1.00.

² *Abingdon Song Book*, on separate sheets from the Westminster Press, Witherspoon Bldg., Philadelphia, Pa.

HYMN: "Follow Me," the Master Said."

SCRIPTURE:

Leader (Intermediate): Isaiah, in foretelling Jesus' coming, gave a beautiful call for all people, rich and poor, to follow Jesus. This beautiful melody has sung its way down through the centuries as a call to follow Jesus today. Shall we listen as it is given?

A Girl (with high voice): Give from memory Isaiah 55:1-5.

A Boy (with low voice): Give from memory Isaiah 55:6-11.

Leader: We need to follow Jesus at home as Luke tells us.

Second Girl: Tell and interpret the story in Luke 10:38-42.

Leader: We need to have courage to practice Jesus' ideals.

Second Boy: Reads Isaiah 2:2-4 and gives examples of nations who have sought to follow the advice of verse four.

OFFERING AND RESPONSE: "Father, We Bring to Thee" (*American Junior Church School Hymnal*).

STORY (by an intermediate):

"That's impossible," said the villagers of Aymara to one another when the soldiers had returned to their highland home in the interior of Bolivia.

"What's impossible?" asked an eavesdropper. A returned soldier passing that way stopped and explained that they had met people who had a new religion. They all followed a man by the name of Jesus and they did not lie or steal. These Christians, they called themselves, did not drink, not even at feast times, nor did they quarrel with each other. They were always happy because God loved them.

The soldiers had come to love Jesus, too, and they pledged that they would act as if Jesus were in their village. For a whole year not a soldier told an untruth, or stole—and they had plenty of chances. They did not drink, even when the rest of the village celebrated their old Indian festivals. Nor did they pick a fight with each other or quarrel with anyone in the village.

At the end of the year the soldiers were called back to the lowlands. The citizens said, "Won't you bring Jesus or his representative back with you to our village?" When the soldiers asked a missionary to come to their little isolated hill village and tell their friends and neighbors more about Jesus the Reverend Cleto Zambrana, pastor at Ancoraimas, said, "I have no one to send."

(Ask:) How can we follow Jesus to that far away village in the interior of Bolivia?

PRAYER HYMN: "Savior, Hear Us, We Pray."

PRAYER: "O God our Father, who didst send thy Son to save the whole world; we pray thee to bless all who work for thee at home and in distant lands. Make us glad to help in thy work; so that all thy children everywhere may learn to know thy love, and to share with us the joy that comes through our Savior Jesus Christ. Amen."³

May 12

THEME: *Working with Jesus to Build Health.*

CALL TO WORSHIP (read in unison): Psalm 103:1-5.

HYMN: "Lord of Health, Thou Life Within Us" (*The Abingdon Song Book*).

SCRIPTURE:

Leader: Christ sent out his twelve disciples with this command:

³ *Prayers New and Old*. Used by permission of Forward Movement Commission, 406 Sycamore Street, Cincinnati, Ohio.

First Boy (reads): Matthew 10:7,8; Luke 9:1-6.

Leader: Name the persons whom Jesus healed. (These should be listed on the blackboard as the students name them.) Mark and Luke give us many stories of Jesus healing. Some of these will now be read.

Second Boy (reads): Luke 6:6-10.

First Girl (reads): Mark 1:29-31 and tells the story of Mark 2:1-12.

OFFERTORY SENTENCE:

We send our gifts to many lands,
Our message of good will to bear.
They come from willing hearts and hands,
They would, with joy, their blessing share.⁴

UNISON RESPONSE:

All things come of thee, O Lord;
And of thine own have we given thee. Amen.

LEADER: Puerto Rico, an island thirty-five by one hundred miles in size, is a fairy land to visit, with its waving palm trees, beautiful mountain views, and miles of sunny beach; but to live there is a different story. Except for a few wealthy landowners the 1,700,000 people, cultivating sugar cane, tobacco, and coffee, live on the verge of starvation all the time. Tuberculosis and typhoid fever cause many deaths each year. But through the work of public health doctors and mission hospitals many needy people are helped, as our story shows:

STORY (told by an intermediate): "The Plant Man" (see page 17.)

CLOSING SENTENCE: "The righteous shall live by his faith." Habakkuk 2:4.

May 19

THEME: *Working with Jesus to Spread Knowledge.*

CALL TO WORSHIP:

Leader: Come ye, and let us walk in the light of the Lord.

Student Response: He will teach us of his ways, and we will walk in his paths. Isaiah 2:5,3.

HYMN: "O Master Workman of the Race."

Explanation: (After the first stanza and before the second and third are sung, let an intermediate give this explanation): Dr. J. T. Stocking, a Congregational minister, got his inspiration to write this hymn from our Scripture today. Shall we read it responsively? The boys read the even numbered verses starting with Luke 2:40 and continuing to verse 52. The girls read the odd numbered verses. (*The group reads.*) This hymn gives us a glimpse of the Boy in the Temple with sparkling eyes sitting among the great teachers and of the Youth at work at the homely tasks of the carpenter shop. It emphasizes that the greatest work a person can find is to do our Father's will.

SCRIPTURE (repeated from memory by a student): Psalm 19:1-6. (Before the Psalm is given, the pupil should explain that David is telling us that we can learn about God through studying astronomy, for every day new discoveries about God's world are made.)

HYMN: "My Master Was a Worker."

LEADER: Each summer the Marina Neighborhood House, which is located in the poorest section of the city of Mayaguez on the west coast of Puerto

⁴ *American Junior Church School Hymnal*, page 209. Biglow-Main-Excell Co., 5709 West Lake Street, Chicago. Used by permission.

Rico, has a daily vacation Bible school. There about a hundred boys and girls learn how to live as Christians every-day, as our story tells us:

STORY:

Among the intermediate boys waiting in line to be registered in our vacation Bible school was Cucuta, a big tall boy of thirteen years. For days before, he had asked various faculty members if he might come to the school, but as all knew his quarrelsome reputation they had given him a negative answer. But that didn't dampen Cucuta's spirit, for on the opening day he was one of the first to appear. The superintendent looked at him rather doubtfully and drew him aside.

"Cucuta," she said, "this year we are only

taking boys up to twelve years old. Don't you think you are too old to come? Look at the other boys. They are much smaller than you and I am afraid you won't get along with them very well."

"But, teacher, that doesn't matter for I am only twelve and a half," he replied.

With his eager face before her the superintendent was beginning to weaken, though she had definitely decided not to take him. After some thought, she answered, "Cucuta, you may come upon one condition, and that is that you promise not to be always fighting with the others as you do in the street. You must show us that you want to learn to behave yourself. Will you promise that?"

"I want to try," was the reply.

The superintendent watched Cucuta closely as the school progressed and was pleased to notice

that he was really trying to conquer himself. He was learning to be helpful instead of destructive. He treated the other boys in a friendly way instead of bullying them. Of course it wasn't always easy for him to remember his promise, such as the day he brought a coconut to school and offered his friends a drink during the music period. It was difficult for him to learn to play cooperatively with other boys. One day he dashed across the patio with the ball with all of the boys screeching at his heels, for he thought that was the way to play ball. But he learned quickly, and by the end of school, he played well. Cucuta is learning the Christian way of living. Perhaps he will be in our waiting line next year as a helper. Who knows?²⁸

PRAYER: Our Father, help us to catch the eagerness which Jesus had to learn about thee, and to tell others about thy wondrous love. Amen.

May 26

THEME: *Working with Jesus to Take His Message to Other Boys and Girls.*

PRELUDE: "Andante" by C. W. von Gluck.

CALL TO WORSHIP:

"I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people."—Jeremiah 31:33.

HYMN: "Jesus Shall Reign Where'er the Sun."

SCRIPTURE: Acts 16:1-5. (Before this is read, explain that Timothy had seen Paul stoned at Lystra on Paul's first visit there [Acts 14:19-20]. On Paul's second missionary journey he took the boy, Timothy, with him. After the Scripture is read, show how dangerous the journey was, as Paul himself describes in II Corinthians 11:21-28. Ask: How could the young boy, Timothy, be helpful to the older man, Paul? How can we help the missionaries today?)

TALK (by three intermediates): "How We Can Help the Missionaries."

First: We can have a pen pal and write to a boy or girl in a mission school, telling them of our life. The addresses may be gotten from our Mission Board.

Second: We can study about our missionaries and pray for them—that they won't be lonesome or ill—and then write and tell them for what we have prayed.

Third: We can prepare a Christmas box. The boys can repair toys, and books; make scrap books of Bible pictures and stories; and collect used church school papers and quarterlies. The girls can repair clothing and make new dresses for their friends in mission schools. (Write to the Mission Board of your church for articles needed, addresses, and time of mailing.) In some churches the intermediate boys and girls themselves support a mission. We can help our own intermediate mission by subscribing money.

OFFERTORY SENTENCES:

Leader: My Father worketh even until now, and I work. John 5:17b.

Students: May the offerings of our lives and of our substance be acceptable in thy sight, O Lord, our Strength and our Redeemer.

OFFERING: "Bless Thou the Gifts."

RESPONSIVE READING: "An Affirmation of Missionary Faith and Purpose." (Arranged from the statement of the Jerusalem Conference.)

Leader: We believe that in days of light and in days of darkness, God is working, ruling, and over-ruling; that Jesus Christ has shown us God as Father, Supreme Reality, Almighty Love.

Students: We believe in a Christlike world.

²⁸ From *Friendship Trails to Puerto Rico*, Board of National Missions, 156 Fifth Avenue, New York City. Used by permission.

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Leader: We cannot live without Christ and we cannot bear to think of men living without him.

Students: Neither can we be idle while the yearning of his heart for his brethren in

every land is unsatisfied.
All Together: Therefore, Christ is our motive and Christ is our end. We must give men nothing less, and we can give them nothing more.

DEDICATION HYMN: "Thou Strong Young Man of Galilee."

CLOSING PSALM OF PRAISE (to be read in unison): Psalm 104:1-5; 33-35.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper*

QUARTERLY THEME: *Carrying the Message of Jesus to the World.*

THEME FOR THE MONTH: *The Message of Jesus Through the Work of the Church.*

For the Leader

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and worship programs will both be more effective. Leaders should make use of any such connection they may find. The worship services for this month are closely related to the Group Graded lessons for seniors, and to the Keystone Closely Graded Courses. They also have bearing on Course XII of the Closely Graded Courses of the Graded Press.

There is no indication in the services as to what parts should be given by young people. It is assumed that they will take charge of the entire service each Sunday. A good rule to follow is that young people will give all the leadership, unless there is not a young person who is capable of leading at a certain point.

If at all possible have some of the young people, or all of them, make a project of preparing the posters and pictures used in the last service. This entire service might be built around posters which the young people would make. They might make an easel to hold the pictures or posters, also. The picture of the young man tied around the mouth of a cannon will probably be available through denominational social education and action offices. It was widely circulated a short time ago by the Emergency Peace Campaign.

May 5

THEME: *The Message of Jesus for the Church*

INSTRUMENTAL PRELUDE: "The Church's One Foundation" (Play through once. Then repeat while the Call to Worship is given.)

CALL TO WORSHIP: (To be spoken as music is played.)

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word; . . .

One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace indued.

HYMN: "Tell Me the Stories of Jesus"

LEADER'S COMMENTS:

If we recall the stories about Jesus we will be amazed at how many of them picture him engaging in activities which had as their purpose helping people who were in need. He stopped to help a confused woman, by a well in Samaria. He cleansed the Temple of those who were exploiting the religious devotion of his

people by making them pay exorbitant prices for sacrificial animals. When the multitude followed him out from the city to hear him and see him, he fed them. Practically all of the mighty works attributed to him were for the purpose of helping people. How often we miss this very evident fact as we listen to, or read, the stories of Jesus. Our preconceptions make us see other purposes. We see him doing mighty works to prove that he is the Son of God even though he, himself, renounced such spectacular activities at the time of his temptation. Or we see him doing spectacular things to attract the crowds like the proprietor of a medicine show. How false these interpretations are! Jesus was not a sensationalist nor a skillful self-advertiser. Rather he was a person with great concern for his fellow men. He came to give sight to the blind and to heal the broken hearted.

SCRIPTURE: Luke 4:14-21 (To be read immediately following leader's comments without announcement even of place where it is found.)

HYMN: "Where Cross the Crowded Ways of Life."

RESPONSIVE READING:

Leader: What is the church?

Young People: The church is the body of Christ.

Leader: What purpose does a body serve?

Young People: One purpose is to give expression to the desires of the spirit. We do with our hands what our spirits prompt us to do. We speak with our mouths the words that our spirits prompt us to speak. In these and other ways our bodies give expression to our spirits.

Leader: Is then the church, as the body of Christ, the instrument to give expression to his spirit?

Young People: It is indeed. Through it and its various members the spirit of Jesus must be expressed, if it is to be adequately expressed. If the institution we know as the church fails to express his spirit then it is not his body, but something else.

Leader: But how can the church express his spirit?

Young People: It does it through the persons who are its members. If they express the spirit of Jesus in their individual actions and as they work together in the church, then the church expresses the spirit of Jesus.

Leader: What is this spirit of Jesus?

Young People: It is expressed by the words from Holy Writ which were just read. In more general terms it is that spirit which sends men out to help their fellow men find the way to abundant living. It is being concerned about meeting the needs of men. It is loving one's neighbor as oneself because one loves God with all his heart and mind and strength, and can only show that love as he lives in loving relationships with all men. This is the spirit of Jesus and the church, if it is to truly be the body of Christ, must express it.

POEM:

THE CHRISTIAN CHURCH

Let us have a church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present like him;
Pray as he prayed;
Work as he wrought;
Live as he lived.

—THEODORE PARKER¹

PRAYER

CLOSING HYMN: "I Love Thy Kingdom,

Lord" (To be sung quietly and reverently as a prayer response.)

May 12

THEME: *The Message of Jesus Through the Early Church.*

INSTRUMENTAL CALL TO WORSHIP: "Still, Still with Thee," Hymn tune arranged from music by Mendelssohn-Bartholdy.

HYMN RESPONSE: "Still, Still with Thee" (First stanza.)

INVOCATION:

O God of all the ages, may we have a deep consciousness of fellowship with thee, and with those who, in the beginning days of the Christian movement, were so captivated by the winsome spirit and majestic teachings of the matchless man of Galilee that they formed a fellowship to perpetuate that spirit and those teachings. May we in memory, live with them and so catch anew the devotion that was theirs.

HYMN: "Faith of Our Fathers."

SCRIPTURE: Acts 2:41-47; 4:31-37.

LEADER'S COMMENTS:

In the words which have been read and in the rest of the book of Acts as well as in other New Testament books, especially Paul's letters, we find described the beginning of the work of the church in carrying the message of Jesus to the world. It is an interesting and thrilling story of the banding together, for fellowship rooted in the Christian way of life and for sharing the gospel with others, on the part of those who believe the message of Jesus. Let us think of the work of these early founders and propagators of our faith.

DIRECTED MEDITATION:

During this meditation have the pianist play the hymns indicated in a quiet and reverent manner. If a skillful musician is available, have this background music be continuous. If not, begin each hymn after the leader has begun to speak, playing it through once. After each hymn is completed, the leader will give the next direction for meditation during which the playing of the next hymn will be begun.

Leader: The early Christians began with a profound faith in Jesus as the one who revealed God's way of life for men. This was no anaemic faith. Rather it was one worth dying for. Think of Stephen being stoned, of Peter imprisoned, of the killing of James the brother of John by the sword, of Paul beaten and imprisoned. Think ye of this faith!

Period of Meditation (Accompanied by the playing of "The Church's One Foundation.")

Leader: This faith was accompanied by a compelling passion to share the gospel with others. Phillip went to the south and won the Ethiopian. Peter and John went to Samaria to spread the word. Paul travelled through much of the Roman Empire, preaching and teaching as he went. Think ye of this missionary passion!

Period of Meditation: (Accompanied by the playing of "We've a Story to Tell to the Nations.")

Leader: The members of the early church sought for a way to incorporate the message of Jesus in their economic relations. The put first the meeting of the needs of people. We have heard read from Acts that "distribution was made unto every man according as he had need." (Acts 4:35.) And Paul's letters tell us of the sharing of money as the Christians

* Professor of Religious Education, College of the Bible, Lexington, Kentucky.

¹ From *The New Hymnal for American Youth*, Appleton-Century Co.

outside of Jerusalem gave an offering to help care for the Christians in Jerusalem who were impoverished because of persecution. (1 Cor. 16:1-3)

Period of Meditation: (Accompanied by the playing of "Where Cross The Crowded Ways of Life.")

Leader: Through their dynamic faith, their compelling missionary passion, and their seeking to live together in loving relationships which led them to strive to be willing to meet each other's needs in every area of life, the members of the early church took the message of Jesus to their world. Beginning as a mere handful of people without organization or wealth or other means of spreading a movement, they took the message to widely scattered parts of the Roman Empire. There is a thrilling testimony to the power of men and women who give themselves to a great cause. May we thank God for them and for the church they established.

UNISON PRAYER: O God, we thank thee for those who in the early days kept the message of Jesus alive and shared it with others. We are inspired by such a cloud of witnesses to carry the message to our day and generation. We would march on with strength and courage in our day, as they did in theirs. Amen.

CLOSING HYMN: "March on, O Soul with Strength." (Standing)

May 19

THEME: *The Church Carries the Message Through the Centuries.*

INSTRUMENTAL PRELUDE: "Andante" by Felix Mendelssohn. (Arranged from Opus 16, No. 1².)

CALL TO WORSHIP:

Leader:

Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.

Response:

The Lord of hosts is with us;
The God of Jacob is our refuge.

Leader:

They that trust in the Lord
Are as mount Zion, which cannot be removed, but abideth forever.

Response:

As the mountains are round about Jerusalem,
So the Lord is round about his people
From this time forth and for evermore.

HYMN: "Holy, Holy, Holy, Lord God Almighty."

² This arrangement can be found in *The Church School Hymnal for Youth*, published by the Westminster Press, Philadelphia, Pa.

SCRIPTURE: Matthew 28:16-20.

LEADER'S COMMENTS: We thought together last week about the remarkable story of the efforts of the early Christians to follow the great commission. Today we want to think of the work of the church through the centuries and how it has sought to take the message of Jesus to all manner of men and nations. May we imagine ourselves to be the church of all the ages listening to the pleas of those who are in need. Listen as they speak!

A REPRESENTATIVE OF THE LATER ROMAN ERA: (In costume)

Those of my day have lost their way in life. We seek for joy and abundance of life in physical pleasures and sadistic spectacles. We eat more than is good for us, and waste our time and ability; at least those of us who have wealth and position. We have tasted to excess of physical pleasures and have had to turn to brutal gladiatorial contest and to throwing men to wild beasts to stimulate our jaded emotions. Even so life has lost its zest and flavor. What shall we do?

THE CHURCH: (To be read by all the young people.)

Turn from your physical excesses. Seek not for pleasure but seek to do God's will through serving your fellow men. Discipline your appetite and do all in the spirit of loving service and you shall find life.

REPRESENTATIVE OF THE DARK AGES: (In costume)

Our world has gone to pieces. Accustomed for centuries to look to the emperor at Rome for our authority we find ourselves in dire confusion. Without some earthly authority to which to turn we have not known which way to go.

THE CHURCH: (By all)

Turn to me for guidance and direction. Those who give leadership to me will point the way. And since Rome is the center to which you are used to going for guidance, the church at Rome will serve as a clearing house. I will give you an authority. In these days of confusion I will also preserve the finer things of the previous cultures. In my monasteries I will preserve the great literature and the works of art.

REPRESENTATIVE OF THE PERIOD OF THE REFORMATION: (In costume)

We are oppressed and downtrodden. We have no liberties. The great and powerful exploit us and make our lives miserable. We almost despair of life itself. What shall we do?

THE CHURCH: (By all)

I will raise up within myself persons who

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will be the champions of your liberties. Zwingli and Huss and Luther and Calvin will champion your right to education and greater freedom. All parts of me, I regret to say, will not come to your rescue and I will be torn by internal dissension and shall break up into several different bodies, but from me you shall have your champions. You shall have greater liberty and freedom and opportunity for life.

REPRESENTATIVE OF ENSLAVED PEOPLES: (Some Negro might be asked to take this part)

Those whom I represent are bought and sold like animals or pieces of property. We are often mistreated but even when our masters treat us kindly we are still slaves. Is there no help for us?

THE CHURCH: (By all)

I will stir the consciences of Christian people so that they will do away with the evils that befall you. The faith which I hold in the brotherhood of man will drive those who are a part of me to proclaim freedom to the captive and those in bondage. Have no fear. You shall be free.

REPRESENTATIVE OF NON-CHRISTIAN LANDS: (A group in costumes of several such lands. One speaks.)

Those whom I represent live in darkness and ignorance and fear. The light-bringing gospel has not come to us. Shall it always be so?

THE CHURCH: (By all)

I will send my representatives to tell you of the gospel and to help you build a better life. I will send Livingston and Carey and Judson and a host of others. You shall have your opportunity to hear the message of Jesus.

LEADER'S COMMENTS:

We have come through the centuries with the church and have glimpsed some of the great contributions it has made as it has carried, and tried to make operative in life, the message of Jesus. Much more is to be seen. We have not seen the manifestation of the spirit of Jesus that started hospital work, charity and relief for the poor, education, and many other things. We have seen enough to realize, that in spite of its many mistakes the church has labored valiantly to carry the message of Jesus to the world. It remains for those of us who make up the church to do likewise in our day.

CLOSING HYMN: "O God Our Help in Ages Past"

CLOSING PRAYER: For insight into the problems which the church should face in our day and for courage to help make the church meet the needs of people today even better than it did in the past.

May 26

THEME: *Present Day Frontiers for the Message of Jesus.*

INSTRUMENTAL PRELUDE: "Prelude" by

ONLY CHURCHES lacking the physical space to handle any increase in membership . . . can afford not to use our:—

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Frederic Chopin, Opus 28, No. 7³.

CALL TO WORSHIP:

Leader:

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.

Response:

Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.

OPENING PRAYER: That we may sing a new song unto the Lord; a chorus of mighty deeds which shall take the message of Jesus to our day as we meet the needs of man.

HYMN: "We Would Be Building"

SCRIPTURE: Luke 5:1-4.

READER'S COMMENTS: This Scripture comes from the story of the catching of the multitude of fishes. We can well think of it in relation to the larger task of building a more Christian world. If we will launch out into the deep of our present day life we can expect results as striking as that which the early disciples had when they launched out into the deep and let down their nets as a result of the command of Jesus. May we launch out on a program of advance to overcome the unchristian aspects of our common life.

FIRST PRESENTATION: "War"

(Have the person making this presentation exhibit the picture of the young man tied across the mouth of a cannon, or a poster on war made by members of the group, or a current war photograph.)

May we be aware of the terrible scourge of war which makes cannon fodder of young men and mobilizes the resources of nations to kill. Here is a great need which calls to the church. The message of Jesus is clear. He said, "Blessed are the peacemakers." May the church of this day conquer this frontier!

SECOND PRESENTATION: "Race relations"

(Exhibit the picture "The Hope of the World" by Copping, showing Jesus with the children of all races.)

The church of today must carry the message of Jesus across the frontier of racial prejudice and injustice. This picture expresses the message of Jesus concerning the races. All are shown on an equal footing. This teaching is far from realized in our civilization. Japanese are discriminated against by the immigration laws of the United States. There is much prejudice against the Jews, even by persons who call themselves Christian. Negroes are segregated and do not have equal opportunity for work and education. May we be aware of this frontier for the church.

THIRD PRESENTATION: "Economic injustice"

(Exhibit a picture of "The Angelus" by Millet or a large photograph of mill workers or share croppers.)

Millet gained fame by his picturing of the religious devotion of simple peasant farmers. Today such farmers are disappearing and in their place we have persons like the characters in *Grapes of Wrath* and *Tobacco Road*. We have also, those who work in mills and mines and factories for a pittance; the "wage-slaves" whose slavery is none the less real because they have the "privilege" of quitting their work. For them the alternatives are to submit, or join the vast army of unemployed. Here, indeed, is a frontier to be crossed if men are to live abundantly. The church must deal with the evils of our economic life. May our own security and complacency not blind us to the great need of those who would labor, but cannot because there is no work for them.

FOURTH PRESENTATION: "Liquor"

(Exhibit liquor advertisement or poster of advertisements from one of the current magazines.)

One manifestation of the evils of our eco-

nomie life is shown by this advertisement. We permit persons to be despoiled and despoil themselves because profit can be made through the sale of intoxicating liquors. Medical men have given a unanimous verdict with respect to the debilitating effects of the use of alcoholic beverages. Psychologists have pointed out the way in which drinking destroys the higher mental powers and reduces behavior to more animalistic levels. But because enormous profits can be made from the sale of liquors, every device of clever, even though untruthful advertising is used to lure the gullible and the unwary into the use of liquor. The sale of other narcotics, like opium and marijuana, are at least illegal, but alcoholic beverages go their destructive way with the sanction of the law.

FIFTH PRESENTATION: "Leisure time"

(Exhibit a poster on which are listed the purposeless things which occupy the time of young people such as movies, bridge, dancing, motoring, listening to radio, purposeless reading, etc.)

Preoccupation with the things on this list is an indication of a great need in the lives of many people. They all offer opportunities for growth, but for most of us, the doing of them is an indication of purposelessness and drifting. We do them to occupy our time because we have nothing important to which to give ourselves. We have increased leisure and do not know how to use it constructively. So, we seek diversion from the boredom of a meaningless existence. In this are the seeds of the disintegration of personality, that highest of all values according to Jesus. To safeguard this we need something important to do.

May not this "something important to do" be the devotion of our energies and abilities to the conquering of these other frontiers to which our attention has just been called. (Show the poster of the United Christian Youth Movement—the young man with arms outstretched as a new person at the center of new homes, new communities, etc.) This poster points the way. Christian youth, working through the church to build a more Christian world, can help the church carry the message of Jesus to our day and at the same time contribute to the making of new persons of themselves.

UNISON PRAYER:

God—let me be aware,
Of the horror of men used for cannon fodder;
Of the inhumanity of man's prejudice against man;
Of the millions who cry for bread,
And more than bread, for work and the joys of life;
Of those who are caught in a meaningless whirl
Of activities, and who seek escape from dullness in bestial orgies;
Of those whose lives are caught by fears and insecurity,
And know not the peace that passeth understanding.
And may the awareness of these let my heart not know peace
Until I give myself to working with thee to help them find Life.

CLOSING HYMN: "I Bind My Heart This Tide."

⁴ Obtainable from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill., size 11½ x 16½, 10 cents.

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Primary Worship Programs

(Continued from page 21)

Help me to do better and better in the things that a child of my age has to do: in my lessons at school, in my share of the work at home, in making gifts for people, in helping younger children, in doing errands, even in just obeying when there doesn't seem to be much use in what I am told to do. Let everything I do be a good piece of work, even if no one sees it but God and myself.

HYMN: "The Children of Far Distant Lands"⁵⁶

May 26

WORSHIP THEME: *Our World at Work*

PRELUDE: "Cradle Song," Schumann²

POEM: "All the World"⁷⁷

HYMN: "The Children of Far Distant Lands"⁵⁶

STORY: "A Bundle of Sticks" (Aesop fable)

LITANY:¹² (The children standing or kneeling)

Leader: For the farmer who cares for the cows, for the milkman who carries bottles of milk in his wagon to our homes and to the stores.

Response: We give thee thanks.

Leader: For the farmer who grows fresh, green vegetables and carries them in his truck to the market; for the baker who supplies fresh bread; for truck drivers working in all kinds of weather.

Response: We give thee thanks.

Leader: For the engineer who drives the heavy freight trains carrying food; for boatmen working on freighters on the rivers and ocean; for aviators flying through the air and dropping food to people in distress.

Response: We give thee thanks.

Leader: For people working in far off Africa; for the Chinese growing rice and tea for us; for the Swiss people making cheese; for all people who are working with thee.

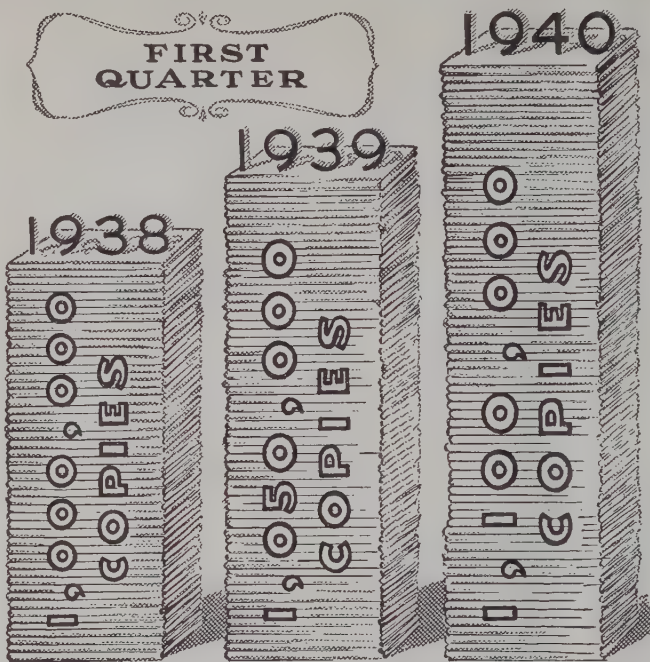
Response: We give thee thanks.

HYMN: "Good Night Prayer."¹⁴

QUIET RECESSIONAL: "Chorus," Gluck.²

¹⁴ Primary Music and Worship, Laufer. Westminster Press, 1930.

³ To be found in *The Church School Hymnal for Youth*, by the Westminster Press.



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CURRENT FILM ESTIMATES

Balalaika (Eddy, Ilona Massey) (MGM) Lavish musical comedy melodrama. Masquerading prince falls in love with lovely communist. Action in court, countryside, opera house, war, cabarets. Lightsome mixture of overwhelming ingredients but fine cast, sprightly humor, and ideal musical-comedy heroine.

For A and Y: Entertaining

For C: If not too exciting

Beware Spooks (Joe E. Brown, Mary Carlisle) (Colum) Futile attempt at mystery-detective farce. Hero cop, fired from force for bungling, chases criminal through crazy obstacles, slapstick spook-house, to grim killing. Brown's usual antics and labored comedy so unfunny as to be pitiful.

For A: Stupid

For Y and C: No

Blondie on a Budget (Singleton, Lake) (Columbia) Efforts of Blondie and spouse to squeeze fur coat and fishing-club fee out of budget complicated by "another woman," adding a note of mild sophistication to the usual comico-silly antics. Fifth in Blondie series.

For A: Hardly *For Y and C: Mostly amusing*

Castle on the Hudson (Garfield, Sheridan, O'Brien) (Warner) Another prison drama with no new angles. Arrogant, tough, rebellious little gangster imprisoned for crime. Later permitted leave by warden on his honor to see dying girl. Usual gang killings and prison breaks. Decidedly unedifying.

For A: Depends on taste *For Y: Valueless*

For C: No

Charlie Chan in City in Darkness (Toler, Lynn Bari) (Fox) European war situation with Paris in blackout is setting for very inferior Chan mystery. Story is loose-jointed, crazily complex and largely incoherent, leaving audience still baffled at end. Sound and fury from Harold Huber far less funny than intended.

For A and Y: Poor

For C: No

Cisco Kid and the Lady, The (Romero, Weaver) (Fox) Fairly amusing "good old western" adventures of outlaw, cross between Don Juan and Robin Hood. He tricks partner, makes love to his gal, is caught, escapes and dodges law. Gay, fast-moving, entirely fictional, with ethics badly jumbled.

For A: Depends on taste *For Y: Doubtful*

For C: No

Fatal Hour, The (Karloff, Grant Withers) (Monogram) Murder mystery drama. Karloff good as Mr. Wong, oriental detective who solves murders and gem smugglings aided by hard-boiled, bulldozing offensive police captain, and ubiquitous girl reporter. Plot weak, action thin, suspense poorly sustained.

For A: Mediocre *For Y: Valueless* *For C: No*

Geronimo (Foster, Ralph Morgan) (Para) U. S. forces under cold, rigid General, attempt to quell famous Apache Geronimo who, aided by contemptible politician, is ravaging the west. Indian thriller in new dress. Brutal tortures, killings, inconsistencies, impossibilities, horror and tension. Valueless "history."

For A: Harrowing

For Y and C: No

Grapes of Wrath (Fonda, Darwell, Carradine) (Fox) Powerful novel masterfully filmed. Staunch sharecropper family driven from land, lured to California by promises of work, find only unemployment, exploitation by labor racketeers, violence, injustice, starvation. Vivid social document. Splendidly acted, photographed.

For A: Somber and superb *For Y: Mature*

For C: No

He Married His Wife (Nancy Kelly, McCrea) (Fox) Nauseating, senseless, humorless marital comedy in excessively bad taste. Horse-race-mad ex-husband tries to marry off divorced wife to save himself alimony. Situation absurd, dialogue daffy, acting forced, character overdrawn.

For A: Stupid

For Y and C: No

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

His Girl Friday (Russell, Grant, Bellamy) (Columbia) "Front Page" hilariously screened. Editor tries by fair means or foul to keep his ex-wife star reporter from marrying again. "Hot story" and crooked politics figure strongly. Riotous, fast-moving action. Snappy, witty dialogue. Clever, complex situations. Diverting.

For A: Entertaining *For Y: Very exciting*

For C: No

Honeymoon Deferred (Lowe, Lindsay) (Universal) Local sophisticated murder-mystery. Man-about-town insurance investigator and his few-hours bride get involved in murders and solve mystery despite police. Usual husband-wife cheerful but blasé banter. More or less entertaining.

For A: Depends on taste *For Y: Passable*

For C: No

House of Seven Gables, The (Lindsay, Vincent Price) (Univ.) Famous Hawthorne novel exquisitely filmed. Avaricious son of old New England family, to get estate has brother convicted of father's murder. Melodramatic plot well done by fine cast, Lindsay outstanding. Fine dramatic and artistic unity. Superb photography.

For A and Y: Excellent *For C: Mature*

Ireland's Border Line (Irish cast) (Wm. Alexander) Farce comedy. Two identical bags, one with stolen jewels and one belonging to cough medicine salesman, cause complications. Acting, continuity, photography frequently amateurish but vivid, human and amusing throughout. Good humored rivalry between North & South.

For A: Depends on taste *For Y: Perhaps*

For C: No

Light That Failed, The (Colman, Huston, Lupino) Kipling's famous sombre novel notably filmed. Arrogant young artist, wounded at bloody Sudan, wins money and fame before his sight goes. Hazy in continuity, plot and character relationships, but excellent cast, fine photography and settings. Ida Lupino superb.

For A: Fine of Kind *For Y and C: No*

Little Old New York (Faye, MacMurray, Greene) (Fox) Old New York waterfront as spectacular background for frankly glamorized, melodramatic tale of Fulton's struggle to build steamboat. Emphasis on romance, costumes, settings. Elementary but pleasing humor supplied by feminine tavern keeper and beau.

For A and Y: Entertaining *For C: Possibly*

Marines Fly High (Dix, Morris, Lucille Ball) (RKO) Former plantation supervisor of heroine's ranch, leader of revolutionaries and bandits, sets traps for Marines stationed to protect country population. Dix and Morris as hard-boiled

Marines provide trite rivalry and horseplay. Thoroughly mediocre and rich in absurdities.

For A: Poor

For Y and C: No

Married and in Love (Alan Marshall, Barbara Read, Helen Vinson) (RKO) Unpretentious, quite convincing little tale. Happily-married hero, aided to success by loyal devotion of fine little wife, nearly succumbs to lure of a former love. Situation cleverly averted by wife who makes husband realize his real love is for her.

For A: Fairly good *For Y: Mature* *For C: No*

My Son is Guilty (Cabot, Jacqueline Wells) (Columbia) Ordinary, morbid, utterly valueless crime film. Worthless ex-convict son exploits policeman-father's confidence, gets police radio job and aids criminals. Finally father, representing law and justice, traps and kills son. Acting mediocre.

For A: Poor

For Y and C: No

Nick Carter, Master Detective (Walter Pidgeon, Rita Johnson) (MGM) Another sabotage film, with hero Nick Carter and his comic ubiquitous follower as detectives, working on mysterious disappearance of important airplane plans. Usual thrill stuff. Airplane crashes, battle between airplane and cruiser and Hollywood tricks.

For A: Depends on taste *For Y: No value*

For C: No

Night of Nights, The (O'Brien, Olympe Bradna) (Para) Trite plot slightly redeemed by convincing acting, good direction, and effective photography. Successful playwright and actor goes on rocks after wife's disappearance. Coming of daughter 20 years later reawakens him. Some pleasant moments.

For A and Y: Fair

For C: No

Northwest Passage (Tracy, Young) (Metro) Part of famous novel, powerfully filmed. Rogers' Rangers' epic thrust through wilderness, evading enemies, pushing north to destroy ruthless Indian tribe, and finally home again. Grim, blood-curdling warfare and gruesome scenes in ranks. Tracy fine as dauntless Rogers.

For A: Fine of kind *For Y: Very strong*

For C: No

Reno (Dix, Gail Patrick, Anita Louise) (RKO) Mediocre yarn of small dramatic worth offered as history. Reno lawyer, when silver-mining died out, started the easy divorce game, got caught himself, turns gambler, saves own daughter from divorce-court-action and is freed himself, etc., etc.

For A: Feeble

For Y and C: No

Shop Around the Corner, The (Sullivan, Stewart) (Metro) Absorbing, human, delightful drama, in quiet dialogue of intertwined fates of blustering Budapest shopowner, his trusted first clerk corresponding with unknown girl, kind, timid father of family, ingratiating clerk and pert naive sales-girl. Outstanding character portrayals.

For A and Y: Excellent *For C: If it interests*

Swiss Family Robinson (Thomas Mitchell, Edna Best) (RKO) Famous novel of family shipwrecked on remote, uninhabited island. Creative home-making, despite obstacles, guided and inspired by father. But conflict between happy father and sorrowful mother adds a heavy note. Good acting by capable cast.

For A and Y: Interesting

For C: Unless too mature

Vigil in the Night (Lombard, Aherne) (RKO) Somber, absorbing drama. English nurse sacrifices position for inefficient sister who finally atones. Heroine's courageous devotion helps bring much-needed hospital. Expert, finely pictorial photography. Fine background music. Excellent acting by cast. Lombard outstanding.

For A: Fine of kind *For Y: Too somber*

For C: No



WHAT'S HAPPENING

❖ THE United Christian Youth Movement will hold regional conferences throughout the United States during this coming summer. These regional planning conferences take the place of the Christian Youth Conference of North America, a quadrennial conference which would normally be held this year. They also substitute for the youth camps held annually under the auspices of the International Council of Religious Education at Lake Geneva and Lake Winnepesaukee. The regional planning conferences bear direct relationship to the World Conference of Amsterdam held in 1939, and many of the delegates who were there should be present in the conferences this summer.

The projected conferences are as follows:

EASTERN, Winnepesaukee, New Hampshire, August 5-17.

CENTRAL, Lake Geneva, Wisconsin, August 19-31.

ROCKY MOUNTAIN, Geneva Glen, Colorado, July 29-August 4.

SOUTHERN, Probably in North Carolina, August 3-10.

PACIFIC SOUTHWEST, Camp Sierra, California, July 8-14.

PACIFIC NORTHWEST, Silver Creek, Oregon, August 11-18.

For information concerning program and quotas, write to the Young People's Department, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois.

❖ Two important short courses in Narcotic (Alcohol) Education will be given this coming summer as follows. Both will be taught by Bertha Rachel Palmer.

At Winona Lake, Indiana—July 1-12, 1940. A short course of 20 lessons, two periods each day; for public and church school teachers, ministers and leaders of youth and adult groups, dealing with scientific, social, economic and historical phases. Those who register for full course with fee of \$5, by July 1, will be entitled to receive a discount at assembly hotels. Write to Winona Lake Assembly, Winona Lake, Indiana.

At Chautauqua, New York—July 15 to August 3, 1940. A course of 30 hours (two periods each day) accepted for graduate credit, 2 points, at New York University. The course is for leaders in school, church and community. Write to Chautauqua Institution, Chautauqua, New York.

❖ THE North American Administrative Committee of the World's Sunday School Association is holding a meeting in May, in New York State, which is expected to be of great importance

in the program of this world-wide federation of agencies in Christian education. To the meeting will come the members of the Committee, representatives of denominational boards and of ecumenical organizations, specialists in various aspects of Christian education, missionaries and nationals from the countries being served, and a limited number of selected lay men and women. In advance of the meeting several studies are being carried on and some of these will doubtless be continued later. Since a World's Convention can not be held at this time, as previously planned, because of the war, it is expected that this meeting will serve to survey the work on the fields for which the North American Committee is responsible, examine the services which it is rendering, and plan for the future.

❖ BOYS AND GIRLS WEEK comes April 27 to May 4 this year. This special "Week" originated as Boys Week through the Rotary Club of New York City in 1920. The movement spread rapidly and by 1926 the week was observed quite generally throughout the United States and Canada. In 1927 observances were reported from ten other countries. Today participation in the week is practically world-wide. When local communities began to include girls as well as boys in the program, the name of the week was changed in response to popular demand. The Manual of Suggestions containing detailed suggestions for carrying out the program may be secured free of charge from the National Boys and Girls Week Committee for the United States, 35 East Wacker Drive, Chicago, Illinois.

Coming Events

Meetings of Interest to Leaders in Christian Education

APRIL

15 West Virginia State Ministers' Convocation, Jacksons Mill.

18 Quarterly meeting, California Church Council, Southern Area, Los Angeles.

23-25 75th Annual Convention of Christian Education, Iowa State Council of Christian Education.

24 General Conference of the Methodist Church, Atlantic City, New Jersey.

27 Connecticut State-wide Conference on Vacation Church Schools.

MAY

1 General Conference, African Methodist Episcopal Church, Detroit, Michigan.

1-2 Annual Meeting, General Board of Religious Education, Colored Methodist Episcopal Church.

1-3 Diamond Jubilee Convention, Missouri State Council of Christian Education, St. Louis.

1-4 Diamond Jubilee Convention, Kansas State Council of Religious Education, Hutchinson.

2-5 Michigan State Program and Planning Meeting, Albion.

4-13 Meetings of the Committees of the Educational Commission, International Council of Religious Education, Chicago, Illinois.

7-8 Meeting, Parish and Church School Board of the United Lutheran Church in America.

12-14 Indiana State Council of Religious Education Convention, Marian.

16 General Assembly, Presbyterian Church in the U.S., Chattanooga, Tennessee.

20-25 Northern Baptist Convention, Atlantic City, New Jersey.

23-26 B.Y.P.U. Convention for Ontario and Quebec.

23-29 General Assembly, Presbyterian Church in the U.S.A.

Personal Notes

❖ DR. J. A. LYTER, one of the outstanding leaders of the Church of the United Brethren in Christ, died on January 26 of this year in Dayton, Ohio. Since 1926 he had been Associate Editor of Sunday School Literature for the Church. A successor to Dr. Lyter has not yet been chosen.

❖ MISS ELSIE WIK resigned on March 1 as Executive Secretary of the Nebraska Council of Churches. Her contribution to the state program of religious education has been of outstanding quality, particularly in the organization of county work. She plans to be married this spring to Dr. Ray F. Johnson.

Rev. Henry Ludeman has been named Executive Secretary to succeed Miss Wik. Mr. Ludeman comes from the pastorate of the Plymouth Congregational Church of Omaha. He attended the Yale Divinity School, held pastorates in Connecticut and had leadership in the Litchfield and Windham County Councils, and through them contact with the Connecticut Council of Churches and Religious Education.

State and County Council Happenings

❖ MR. WILLIAM W. HALL, a New York layman who has been connected with organized Sunday school work for over fifty years, started two years ago to talk with leading pastors of New York City about a forward advance in Christian education. This resulted in two general meetings of seventy-five leading clergymen of the city, one in June, 1938, another in October, 1939. It was ultimately decided that if there was to be a forward movement by which more of the children of Protestant heritage would be given training in religion, some very specific things must be undertaken. Committees of leading ministers have since been working along several well defined lines:

One committee, headed by Prof. Samuel L. Hamilton, is attempting to aid parents in building up their own spiritual cultures so as to have more

knowledge and resources with which to guide the spiritual nurture of their children. A second committee, headed by Dr. Theodore Speer and Rev. Ralph Lankler, is working on the question of reaching the community, in which something like one-half of the children—Protestant, Catholic and Jewish—are growing up without any organized education in religion.

Mrs. George F. Burt, Jr. is chairman of a committee of the New York Junior League which is facing the problem of spiritual literacy among the privileged families of New York City and is inquiring into the situation in regard to religion in the private schools. The fourth committee, working under the leadership of the Rev. Philip C. Jones, has taken the minister as a key to the solution of a forward movement and has tried to define his place in Christian education. This committee has made seventeen pertinent suggestions of means by which all ministers can give increasing impetus to Christian education in their churches.

❖ THE religious education workers of the New York metropolitan area were recently called together to consider the "new trends" in Christian education which were emphasized in the Annual Meeting of the International Council. Brief reports were made on trends in laymen's work, weekday education, youth work, missionary education, vacation church schools, adult education, as well as the philosophic thinking expressed in the Professor's Advisory Section. The session closed with a summary and a forecast. More than one hundred prominent leaders in religious education attended. The meeting proved an excellent way of sharing in brief form the varied program of the International Council.

Films for Church Use

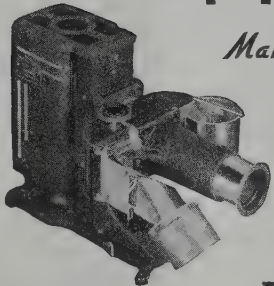
Evaluations by the Committee on Visual Education of the International Council of Religious Education.

TWO NEW FILMS are now available from the Africa Motion Picture Project of the Foreign Missions Conference of North America. These films were made with the cooperation of missionaries and of the governments in French Cameroun and Belgian Congo. Word from one of the missionaries indicates that it was not easy to persuade the native actors to look and behave the way they had before the missionaries came, but they were eager to show the way they live now. The Protestant Churches cooperating in the Project are as follows: the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Methodist Church, the Disciples of Christ, the Church of the Brethren, the Northern Baptist Convention, the United Brethren in Christ, and the Seventh Day Adventists. Associated with them were the American Mission to Lepers, the Harmon Foundation, and the Phelps-Stokes Fund.

The films are available for rental from the Harmon Foundation, 140 Nas-


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sau St., New York City; the Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York and 19 S. LaSalle St., Chicago; the Audio-Religious Service, 28 E. Eighth St., Chicago. They are available also through some of the participating church boards.

A Day in an African Village. 2 reels, 16 mm., silent. Rental, \$1.25 per reel per showing. Reels may be shown separately.

Reel I, "The Morning." The villagers rise with the sun and go about their day's work. Some of the men burn off a section of the jungle, where they will make a new community garden to replace the one which "wore out" for lack of fertilization. Women plant a garden, and gather and prepare manioc for the family dinner. Men attend to the making of mats and fish traps and catch fish with spears.

Reel II, "The Afternoon." The processes of extracting and preparing palm oil are shown in detail. A visitor arrives and introduces an European object, illustrating the way foreign customs spread throughout the villages. When night falls, the African reverts to his forefather's primitive dance.

Rating: Content, *excellent*; technical quality, *excellent*.

Children of Africa. 2 reels, 16 mm. silent. Rental, \$1.25 per reel per showing. Reels may be shown separately. Titles are prepared especially for children from six to twelve years of age, but the authentic material on African child life that it includes is also suitable for older groups.

Chapter One. African children help their parents. A little girl helps her mother prepare dinner while other girls learn to make clay pots. Boys help their fathers. Then they go swimming and hunting.

Chapter Two. Boys and girls play games. They also go to school. Their teacher is a village boy who studied at a mission school and has come back to teach them. They learn how to prevent disease and land erosion. After school they go canoeing and swimming.

Rating: Content, *excellent*; technical quality, *excellent*.

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The Unbroken Line

(Continued from page 19)

the boys over at . . . school. He's a regular teacher's pet. He gets away with murder. Teacher seems to think everything he does is right. And boy! is that chap conceited!

MRS. P: He's conceited and teacher's pet you say?

THIRD BOY: That's it.

MRS. P: Well, boys, I think I've heard of something like that before. Let me tell you a story.

(BOOK is opened by STAGE MANAGER to Tableau 1. JOSEPH is seen in the field. See description above.)

NARRATOR (Reads): Genesis 37:1, 3-8, 19, 20.

(BOOK closes.)

FOURTH BOY: Is that the Joseph they used to tell us about down in fifth grade?

MRS. P: Yes, that's the same Joseph you have always heard about.

THIRD BOY: And he was a sort of teacher's pet?

MRS. P: Yes, he was his father's favorite.

FIRST BOY: Did they really kill him?

MRS. P: No, don't you remember the rest of the story? Ten of his brothers hated him and wanted to kill him. One of them pleaded for his life. They compromised. They sold him as a slave and he was carried as a slave boy down into the land of Egypt. There he worked first in Potiphar's house and later was promoted to be head man and governor of Egypt. Do any of you remember the end of the story?

FIFTH BOY: No you tell us.

MRS. P: Remember now. First we had Joseph a spoiled favorite. Next the brothers jealous and hating him. Next jealousy leads to kidnapping and almost murder. Now Joseph is governor over all the land of Egypt.

(BOOK opens to tableau)

NARRATOR (Reads): Genesis 41:54b; 42:1, 2, 6, 7a; 45:3, 4, 5, 9, 13

SIXTH BOY: Do you mean that Joseph forgave the brothers who wanted to kill him?

MRS. P: He not only forgave them, he saved their lives and took care of them and of his father as long as they lived.

COMMANDING VOICE: Love triumphs over jealousy!

CHOIR (Sings from the hymn, "Forward Through the Ages."):

"Forward through the ages
In unbroken line,

Move the faithful spirits,
At the call divine."

SECOND BOY: That was a good story, Mrs. P. But still my Dad says the Jews are no good, and sooner or later we're going to have to get rid of them here in America, just as they have done in Germany. What do you think about that, Mrs. P?

MRS. P: Well, that's quite a question. I'm not sure I can answer it, but I have a story about race prejudice I'd like to tell you.

NARRATOR: Many hundred years ago, when the Jews were a strong and successful people, the feeling which now exists among other nations against the Jews flamed strongly in Jewish hearts against the other nations of the world. It was our modern race prejudice, only it was working not against the Jews, but from the Jews against all the other peoples in the world. It was the period when the Old Testament, the Bible of the Jews, was being brought together and into that Bible some wise Jewish leaders brought a story that was aimed at prejudice between the races of the world. It was the story of Ruth, the Moabite girl, who left her old home in Moab and came unto the land of Israel and was welcomed there.

(BOOK opens to Tableau 3—Ruth.)

NARRATOR (Reads): Ruth 1:8, 9, 14b, 16, 17

(BOOK closes.)

SEVENTH BOY: Yes, Mrs. P. I know the story, but what does it have to do with race prejudice?

MRS. P: Don't you remember the rest of the story?

SEVENTH BOY: Well, Ruth went and lived with Naomi among the Jews.

MRS. P: And then what happened?

SEVENTH BOY: I don't know. What did happen?

MRS. P: Ruth, the foreigner, the Moabite girl, married a wealthy Jew, and to their family was born David, who became King.

EIGHTH BOY: Not the David who killed Goliath?

MRS. P: Yes, David who killed Goliath and later became the most famous king of the Jews. That is why Ruth's story is in the Bible.

FIRST BOY: You mean the Jews wanted to remind themselves that their greatest king was only half a Jew and half descended from a Moabite?

MRS. P: Yes, the wisest of the Jews always fought race prejudice.

COMMANDING VOICE: Love triumphs over prejudice!

CHOIR (Sings from "Forward Through the Ages."):

"Wider grows the Kingdom,
Reign of love and light;
For it we must labor,
Till our faith is sight."

FOURTH BOY: But, Mrs. P. I think the hardest things aren't jealousy, aren't race prejudice. They are the every day questions. How's a fellow to know what's right to do? I want to do the right thing, but all these stories you tell us seem so far away. Can't you

tell a fellow something to help him know what's right day by day in every way?

MRS. P: You mean that sometimes you feel you ought to do a certain thing, but there aren't any rules about it, and you've never heard of any story about just that sort of case, and you wonder what you ought to do.

FOURTH BOY: Yes, I guess that's about what I mean.

MRS. P: Well, maybe I can help you. Certainly I know a story about just that sort of thing.

(BOOK opens to Tableau 4, of the CHILD SAMUEL upon his knees.)

NARRATOR: I Samuel 3:1a, 2a, 3b, 4a, 5, 8, 9, 10

(BOOK closes.)

FIFTH BOY: Do you mean that when we hear a call or feel a duty down inside us that is God speaking to our hearts?

MRS. P: No, not always. Didn't you notice anything more about the story?

FIFTH BOY: Well, he called three times.

MRS. P: And what do you suppose that means?

FIFTH BOY: I don't know. What do you think it means?

MRS. P: Well, he heard the call three times. I suppose the first call may be a mistake; the second may be just imagination; but when we feel a duty three times, then we can be pretty sure it is the voice of God.

COMMANDING VOICE: Faith triumphs over ignorance!

CHOIR (Sings to tune, "Forward Through the Ages."):

"List'ning, learning, working,
With our Father's ways,
Clearer grows his guidance,
With our growing days."

SIXTH BOY: That's too deep for me. But I'll tell you what I'd like to know. I have a job Saturday mornings. I work for a man up here on . . . Ave. I help him with odd jobs around the house. I cut the grass, put up the screens, you know—just the extra jobs around the house on Saturday mornings. This man is quite a fine man, but boy, is he grouchy! Sometimes he treats me swell, sometimes he's so cross I don't know what to do. The other day he made me so mad, I could have quit, if he hadn't been so nice the week before. Mrs. P. what do you think I ought to do?

MRS. P: You say you like him?

SIXTH BOY: Yes, I like him. Most days I like him, except when he's so grouchy.

MRS. P: But sometimes he's very disagreeable?

SIXTH BOY: That's it.

MRS. P: Well, I think I know a story about that, too.

NARRATOR: I Samuel 16:18

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(BOOK opens to tableau 5, showing DAVID playing before KING SAUL. Off stage a child sings "The King of Love My Shepherd Is." BOOK closes.)

NARRATOR: Now it came to pass after David had killed Goliath that Saul received David unto his own house. And Jonathan, the King's son became David's friend. And the soul of Jonathan was knit with the soul of David and he loved him as his own soul. But an evil spirit did trouble Saul, and when the evil spirit came upon him, then David did play before him upon his harp.

(BOOK opens to Tableau 6.)

NARRATOR (with book open): Now the people of Israel loved David, and the women of Israel did sing, saying, "Saul hath slain his thousands, but David his ten thousands." And when Saul saw that David was preferred before himself, then he hated David. And it came to pass that as David stood before King Saul, playing upon his harp, Saul sought to slay him, smiting him even to the wall with his spear. But David fled and escaped that night from the house of Saul.

(BOOK closes.)

NARRATOR: And it came to pass after many days that Saul, the King of Israel, fought with the Philistines in Mount Gilboa, and the Philistines prevailed over Saul. And Saul fell upon his sword and he died. And Jonathan, Saul's son, was slain also in the battle. And word was brought to David that his enemy, King Saul, was dead. Then did David lament over Saul and over Jonathan his son with this lamentation.

(BOOK opens to Tableau 7.)

NARRATOR (Reads): II Samuel 1:19, 23, 24, 26, 27

EIGHTH BOY: Was that the David, the man that killed Goliath?

MRS. P: Yes, that was David.

SIXTH BOY: And Saul had grouchy fits just like the man I work for on Saturdays?

MRS. P: Yes, it says an evil spirit took possession of him at certain times.

EIGHTH BOY: And Saul tried to kill David?

MRS. P: He tried more than once to kill him.

SIXTH BOY: And still David loved him and worked for him and wrote that speech of praise for Saul after he was dead?

MRS. P: Yes, in spite of everything that Saul had done, David still loved him.

COMMANDING VOICE: Love triumphs over hate!

CHOIR (Sings from "Forward Through the Ages.")

"Prophets have proclaimed it,
Martyrs testified,
Poets sung its glory,
Heroes for it died."

FIRST BOY: My father says that the great trouble with this country is too many laws and the more laws there are the more selfish people try to evade them.

MRS. P: I'm not sure but that I agree with him.

NARRATOR: Then one of them which was a lawyer asked him a question, saying, Master which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

(BOOK opens to the Tableau 8, the Good Samaritan.)

NARRATOR (Reads): Luke 10:30-37

COMMANDING VOICE: Love triumphs over selfishness!

CHOIR (Sings from "Forward Through the Ages.")

"Bound by God's far purpose,
In one living whole,
Move we on together,
To the shining goal."

SECOND BOY: But, Mrs. P. I want to be a great doctor. I've been reading about *Microbe Hunters* and Pasteur and Pierre Curie. I want to be a great doctor. Aren't there any stories about doctors?

MRS. P: Yes, I know a story about a great doctor.

(BOOK opens to Tableau 9, Dr. Walter Reed.)

NARRATOR: Fifty years ago one of the most dreaded diseases which caused many deaths among the people of America and Cuba was yellow fever. Someone had suggested that if a mosquito bit a person who died with yellow fever, it took the germs into its body. A second bite would inject these fever germs into the blood stream of a well person.

Major Walter Reed with four assistants, among whom were Dr. Carroll and Dr. Lazear, decided to test whether or not the mosquito bite theory was true. The best way to study the subject, they decided, would be to let a mosquito, which they knew had bitten a yellow fever patient, bite them. Quite fearlessly Dr. Carroll and Dr. Lazear volunteered to try the experiment on themselves. (BOOK closes.) They knew that sting might cause their death, but they loved the service of man more than their own lives and they gladly took the risk. After receiving the mosquito bite both became ill with yellow fever. Dr. Carroll recovered but Dr. Lazear died in a few days, a martyr to science and mankind.

(BOOK opens to Tableau 10.) Then two young men, soldiers in the army, came to Dr. Reed and offered themselves for the experiment. Dr. Reed explained to them the risk. He suggested that he would pay them. They replied

that they would take no money; they wished to offer their lives solely in the interest of humanity and the cause of science. Dr. Reed, full of admiration for their nobility of character, touched his cap in military fashion, saying respectfully, "Gentlemen, I salute you." He accepted their services. Later he reported, "In my opinion, this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

(BOOK closes.)

COMMANDING VOICE: Greater love hath no man than this, that a man lay down his life for his friend.

SECOND BOY: But that's not in the Bible. That's a story of modern times.

MRS. P: Do you know the meaning of the word "Bible"?

SECOND BOY: No, what is it?

MRS. P: Bible is the Greek word for "book," any book. It is true this story is not in our Holy Bible. But it is a story of a high and holy act of service and love. Walter Reed lived in the spirit of great souls in our Bible. He belongs to the unbroken line.

CHOIR: (Sings from "Forward Through the Ages.")

"Forward through the ages,
In unbroken line,
Move the faithful spirits,
At the call divine;
Gifts in differing measure,
Hearts of one accord,
Manifold the service,
One the sure reward."

FIRST BOY: Mrs. P. tell me something. Why is Sunday school all book work? Why don't we ever do things for people?

MRS. P: We do do things for people. Our school is doing fine things all the time. Only this last winter we gathered books for that new library down at . . . , that college for colored people in the south.

COMMANDING VOICE: Books for . . . (Any home mission project may be named.) (Children hurry across the stage carrying books.)

MRS. P: At Thanksgiving time we gathered baskets for the needy in our own town.

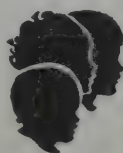
COMMANDING VOICE: Baskets for the needy in . . . (Children carry baskets across the stage.)

MRS. P: We had a class studying the problems of the poor in (name of town.)

COMMANDING VOICE: Aid for the poor in . . .

MRS. P: Our own young people who are members of the church support church and community work in . . . (Home mission station.)

(Continued on page 39)



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Catching the Conscience for Peace

(Continued from page 11)

- JOURNEY'S END, by R. C. Sherriff. Coward McCann, \$2.00.
WHAT PRICE GLORY, by Maxwell Anderson and Lawrence Stallings. Harcourt, Brace, \$2.50.
THE BURNING ALTAR, by Ethel Rockwell. Full evening. 2 prolocutors, several groups; people of the earliest times; the Hebrews; Greeks; the Pilgrims; and the World Today. Womans Press, 25 cents.
THE SEARCH—Indefinite cast. Womans Press, 50 cents.
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ROOM FOR A FLOWER, by Helen Willcox. 3 women, 2 men. 30 minutes. Abingdon Press, 35 cents.
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THE TERRIBLE MEEK, by Charles Rann Kennedy. 2 men, 1 woman. 50 minutes. French, 35 cents.

C'EST LA GUERRE, by Dorothy Clarke Wilson. 3 men. Baker, 35 cents.

IT IS TIME, by Elma E. Levinger. 9 men, 3 women. Royalty \$5.00. Baker, 35 cents.

TWENTIETH CENTURY LULLABY, by Cedric Mount. 5 men, 3 women. Royalty \$5.00. Baker, 35 cents.

THE FRIENDLY KINGDOM, by Dorothy Clarke Wilson. 19 children, or children and adults. September, 1939. *International Journal of Religious Education*, 15 cents each; Baker, 35 cents.

Local Church and Weekday School

(Continued from page 14)

mittee made up of church, public school, and character building groups which plans the program and decides on the policy of the school. The local church thus helps the weekday school to find its unique contribution, and the church has become aware of its relation to other agencies and the need of correlation between them.

Does the weekday church school make a difference in the life of the local church? Those who know its work best say confidently that it does enrich, strengthen, and expand the program of the local church.

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by

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Church School Journal.

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NEW BOOKS

Children Can See Life Whole. By Mary Ross Hall. New York, Association, 1940. 157 p. \$2.00.

Mrs. Hall of Vassar College takes the reader to six "progressive schools." She secured the material for the book through visits of twelve or more days in each of the schools reported upon and through interviews with teachers and administrators. Her purpose was to discover how progressive education is helping boys and girls to "see life whole" and bring all experiences into basic harmony. Since the author's primary interest was in the religious values being achieved, she attempted to discover how each school was giving opportunity to the child: (1) to investigate the larger aspects of his world, the natural universe, both in aspects present to his senses and in the history of its development, and (2) to develop an appreciation of his relationship with other people, both those with whom he has contact and those far away.

The six schools ranged from one which was definitely experimental to one which purposed to make the traditional curriculum "interesting." Among them were included definitely homogeneous wealthy groups, homogeneous privileged groups with a few scholarship children from homes of the less wealthy, and unselected public school children. Some of the schools make "The Here and Now" the center of interest in the program especially for the younger children while in others the emphasis is upon primitive forms of human life. In some the development of a sense of responsibility must come through such activities as "playing store," while in others the boys and girls actually share in a *real* and significant task for the school such as handling the mail, running the school store, or doing the printing for all grades.

After presenting the purpose of this study, a description of each of the schools in action is given. These descriptions are followed by two summarizing chapters in which the opportunities offered by each school and its limitations are discussed as they relate (1) to social responsibilities, and (2) to orientation in the universe. Critical estimates of the schools are given. In the last chapter illustrations of poetry and prose, written or dictated by some of the children observed, are included.

This book has value for us from several angles. Through the descriptions of progressive schools in action, it may stimulate church school leaders to explore the use of more vital procedures in Christian education. Through the analyses of the observations, one may become aware of possible religious values in various types of activities and discover points at which the church needs to function in the lives of boys and girls—even those who attend progressive schools. The

reader may also grow in an understanding of progressive education so that he may be able to cooperate more fully with workers in this field.

M. L. P.

Their Future Is Now. The Growth and Development of Christian Personality. By Ernest M. Ligon. New York, Macmillan, 1939. 369 p. \$3.00.

This book is written quite frankly from the approach of the "trait psychology." It records the results of experiments in character and religious education carried on at Union College and the nearby Westminster Presbyterian Church. The eight general traits are derived from the Beatitudes, and were more fully interpreted in the author's earlier book, *Psychology of Christian Personality*, 1935. These general traits are subdivided into many "constituent attitudes," all of which traits have no significance except in terms of the endowment, the aptitudes and abilities of individual pupils. Hence the great emphasis upon the study of the individual, with the aid of a rating scale, a personality profile and other means to be more fully described in the author's forthcoming book, *The Personal Equation*. The pre-use and post-use of schedules are suggested for each year of the pupil's growth to aid in discovering needs and progress. The drama-type of program activities is suggested, though inadequately presented through the development of a single illustrative case.

It appears to the reviewer that, while there is much useful guidance here in studying concrete needs of individuals at various stages of development, the entire case is more or less lost because of a failure really to meet the devastating criticisms of the trait approach. Has the experiment shown how the growing person lives a more effective Christian life in the specific, concrete relationships of everyday experiences?

O. M.

God in Education. By M. L. Jacks. London, Rich & Cowan, 1939. 240 p.

M. L. Jacks is the Director of the Department of Education at Oxford University and was headmaster of Mill Hill School from 1932 to 1937. While this book deals primarily with the subject of the teaching of religion in schools and universities, it will be found extremely helpful for those teaching religion in the church school. After an introductory chapter, the main line of argument is as follows, that education, "if it is to satisfy the essential human needs of young people, and if it is to provide a democratic society with the citizens which it requires, must be religious"; that "education must be centered upon God"; and that for such a method of education the

teacher must have an adequate faith in God which will be satisfying, reasonable, and comprehensive. Dr. Jacks is quite aware, however, of the problem of putting God even into the educational program of the church. He writes of the church, "It is the only institution which exists to speak about God and to show forth the power of the Holy Spirit but it suffers from the fatal inclination to mistake its vocation: it evinces a certain fear of God (not in the biblical sense), and finds it safer and less controversial to speak about man and to show forth the weakness of the human spirit."

The weakness of the book, from the American point of view, is that it does not touch the problem of church and state.

I. M. G.

Black Labor Chant. By David Wadsworth Cannon, Jr. New York, Association, 1939. 56 p. \$1.00.

Poet, musician, teacher, student, and leader! The author in his varied interests and activities was ever sympathetic to the needs of minority racial groups. The realization in full of his desire to relieve the needs and maladjustment problems of the Negro was prevented by his early death. As if having a premonition that his span of life would be short, he painted his poem-pictures in swift, bold strokes, yet always in the characteristic rhythm of his race that he so earnestly sought to help. His rapidly changing moods from deep despair to pure joy in the appreciation of nature present striking contrasts that etch deeply his intense convictions in the mind of the reader. His vivid portrayal of the longing of a Negro for "fo'ty acres jes' fo' me" and of a lynching penetrate deeply. Although unable to complete his self-assumed task, his poems will challenge others to carry on.

W. E. D.

Vocations and Professions. Creative Personalities. Volume I. Edited by Philip Henry Lotz. New York, Association, 1940. 145 p. \$1.25.

Vocations and Professions is the first volume of a work which brings together brief biographies of leaders who have attained outstanding professional or occupational achievement in their particular fields. These brief sketches by well-known writers and religious educators tell something of each person's early life and education, his life decisions, achievement and influence. The book is valuable not only for its information but also for the questions and suggestions for further reading given at the close of each chapter. It should be helpful to youth and to leaders of youth.

V. P.

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WOMEN LEADERS—Fifteen of the truly great women of our time—the lives, genius, and courage which brought fame and immortality to Jane Addams, Marie Curie, Harriet Beecher Stowe, and others. \$1.25

ASSOCIATION PRESS

347 Madison Avenue, New York

And Pilate Said. By Frank Morison. New York, Scribner's, 1940. 276 p. \$2.75.

An interesting biography of Pilate based on careful research and an archeological study at Jerusalem. Pilate's career is vividly created against the crucial event of his time. Frank Morison's painstaking investigation is well told, the book contains fine photographs and is most illuminating when compared with the delineation of Pilate in the currently popular *Nazarene* by Solem Asch.

J. B. K.

The Challenge of Redemptive Love. By Toyohiko Kagawa. New York, Abingdon, 1940. 160 p. \$1.50.

This book is a collection of meditations centered in the theme of redemptive love. The style of writing, the frequency of illustration, and the prayers at the close of each chapter lead us to suspect that these essays were first spoken and that they lose some of their vitality when written down. Dr. Kagawa takes many of the illustrations from his own experience and refers several times to his own life and boyhood.

I. M. G.

Remembering Christ. By Walter Russell Bowie. New York, Abingdon, 1940. 183 p. \$1.50.

A series of twelve sermons by Walter Russell Bowie based on Christ, what he did or said, and what he was and is. These twelve distinctive studies in the

Christian life are written in Dr. Bowie's fine, clear style. The titles of the closing chapters describe the book: "Serenity in a Restless Time," and "Daring to Live." Through each runs a thread of deep, abiding faith commingled with a clear challenge to the Christian life.

J. B. K.

The Eternal Voice. By Leslie D. Weatherhead. New York, Abingdon, 1940. 260 p. \$2.00.

The Eternal Voice is a collection of sermons preached from the City Temple of London. Set forth in simple, everyday language, the book deals with subjects which are uppermost in the hearts of thoughtful Christian people. One is so impressed by the author's deep convictions and sincerity of purpose, that he could not fail to catch the message of the *Eternal Voice* and respond to it. The Questionnaire at the end should prove very helpful to those wishing to use the book for group study.

V. P.

The Prophets. Their Personalities and Teachings. By Beryl D. Cohon. New York, Scribner's, 1939. 232 p. \$2.00.

Because of the comparable chaotic conditions of the days of the prophets with those of today, this book by Rabbi Cohon, is of special value now. The author is completely familiar with his subject, and presents the stirring personalities of the prophets in vivid outline against the background of the times in which they lived. The book gives greater insight not only into the lives and thinking of the prophets, but also into their world, and will be a welcome book to all who are interested in these "live wire" personalities of the Bible.

F. E. S.

Jesus Speaks. By Robert Lee Dougherty. St. Louis, Bethany, 1939. 53 p.

A gift edition of a little book for young people telling, in the first person singular, some of the outstanding events in the life of Jesus, and his feelings in connection with each experience. The latter half of the book presents Jesus as giving a message for this day, telling how he would have his followers live.

The Knowledge of God. By D. Elton Trueblood. New York, Harper, 1939. 207 p. \$2.00.

A philosophical inquiry in the field of religious knowledge, the author defending the thesis that religious experience affords a genuine and reliable knowledge of God. The criticisms of this claim are reviewed and refuted. The book is a recasting and expansion of the author's earlier English publication, *The Trustworthiness of Religious Knowledge*.

Along the Indian Road. By E. Stanley Jones. New York, Abingdon, 1939. 248 p. \$1.50.

An interpretation of rich personal experiences and major social and religious developments in India. It deals chiefly with the fourteen years since the appearance of the author's first book, *Christ*

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of the *Indian Road*, to which it is really a sequel.

Men of Power. Volumes IV and V. By Fred Eastman. Nashville, Cokesbury, 1939. 219 p. \$1.50.

Biographical sketches emphasizing the sources of each man's greatness and influence. Volume IV presents Lincoln, Tolstoy, John Burroughs and Graham Taylor; Volume V, E. L. Trudeau, Gandhi, Lenin and R. L. Stevenson.

Books Received

THE ANCIENT STONES CRY OUT, by Peyton Hervey Ennis. Biblical Treasures. \$1.00.

AND THE OTHER MARY, by P. G. S. Hopwood. Revell. \$1.25.

THE BIBLE WITH CHILDREN, by William D. Murray. Association. 25 cents.

† **BLACK LABOR CHANT**, by David Wadsworth Cannon, Jr. Association. \$1.00.

† **THE CHALLENGE OF REDEMPTIVE LOVE**, by Toyohiko Kagawa. Abingdon. \$1.50.

* **CHRISTIAN DISCOURSES**, by Søren Kierkegaard. Oxford.

* **A COMPANION TO THE BIBLE**, edited by T. W. Manson. Scribner's. \$5.00.

* **THE ETERNAL VOICE**, by Leslie D. Weatherhead. Abingdon. \$2.00.

* **A FACE TO THE SKY**, by George Stewart. A Book of Prayers. Association Press. \$1.00.

† **JESUS SPEAKS**, by Robert Lee Dougherty. Bethany.

LET'S DISCUSS OUR PROBLEMS TOGETHER. American Association for Study of Group Work. Mimeographed. Twenty-five cents. A discussion guide prepared for use by local study groups of the American Association for the Study of Group Work.

* **MODERN MAN AND THE CROSS**, by John C. Schroeder. Scribner's. \$1.50.

* **PIONEERS OF THE PRIMITIVE CHURCH**, by Floyd V. Wilson. Abingdon. \$2.00.

PRAYERS FOR ALL OCCASIONS, by Stuart R. Oglesby. John Knox Press. 75 cents. A collection of short prayers for everyday life written by the minister of the Central Presbyterian Church of Atlanta.

* **PREFACE TO AN EDUCATIONAL PHILOSOPHY**, by I. B. Berkson. Columbia University Press. \$2.50.

* **PSYCHOLOGY AND PASTORAL WORK**, by Eric S. Waterhouse. Cokesbury. \$2.50.

† **REMEMBERING CHRIST**, by Walter Russell Bowie. Abingdon. \$1.50.

THINGS WHICH CANNOT BE SHAKEN, by Leslie D. Weatherhead. Revell. \$1.00.

† **VOCATIONS AND PROFESSIONS**, edited by Philip Henry Lotz. Creative Personalities. Volume I. Association. \$1.25.

* **WE CAN PRAY**. (Muriel Streibert Curtis). The Forward Movement Commission. 15 cents.

* To be reviewed.

† Reviewed in this issue.

New curriculum and program materials are noted quarterly in the September, December, March and June issues of the *Journal*.

The Unbroken Line

(Continued from page 35)

COMMANDING VOICE: Cent a meal boxes for...

MRS. P: Our primary children send gifts to the day nursery.

COMMANDING VOICE: Gifts for the day nursery here in (name of town.)

MRS. P (With indignation): All these children are doing things. Our class is the only one that lags. We talk about meeting modern problems yet our class, yes, our class, is the only one doing nothing for the boys and girls who need our help.

SMALL BOY: O, Mrs. P., I'm sorry.

OLDER BOY: Isn't there something our class can do next year?

MRS. P: Certainly. We could help the playground at... School, or send Red Cross supplies out to Dr... in China, or bring in pictures to decorate our bare class rooms in the church school. We could help find instruments for

Miss W.'s orchestra for poor children or send books to Dr. L.'s traveling library in the Philippines. There are scores of things to do.

THIRD BOY: I'd like to help.

ANOTHER: So would I.

ANOTHER: Count me in too.

ANOTHER: And me.

MRS. P: Oh, boys, I am so glad. You make me think of that famous story of the day Isaiah, the young boy prophet, volunteered for service.

NARRATOR (Reads): Isaiah 6:1, 3, 8

CHOIR: (Sings) "Just As I Am, Thine Own to Be." Verses 1, 2, 4

Scene III

STAGE MANAGER (As class goes out):

Thank you, boys. That's all we need of you. Thank you very much. And now we come to the third scene of this play. (Rearranges living room furniture as he talks). We're back in the G's living room, on... Rd. Mr. and Mrs. G. are just coming up the walk. They're looking sort of quiet, almost subdued. Looks as though they'd scarcely said a word since they left the church. We'll see now what they have to say. (Exits)

MR. G: Well, Mary, what did you think of it?

MRS. G: Jack, I'm ashamed, ashamed, ashamed. I can't get these children out of my mind. And those pictures. And the song "Forward Through the Ages." Do you know what I feel like, Jack? I feel like those people who stand on the curbstone and jeer when other people are going out to fight for some great cause. There are those people over in... Church believing the same things we pretend to believe in. But they're doing something about it. We've just been sitting around talking, criticizing, wise-cracking. They're up in the trenches; we're breaking the line.

MR. G: I guess you're right. But what's the answer? What are we going to do about it?

MRS. G (Rising and walking about): Jack, it isn't fair. They only have the youngsters one hour a week, about forty hours a year, and they are trying to pack stuff into these forty hours it would take a life time to really learn and do anything about.

MR. G: Yes, I suppose that's true. But still, what are we going to do about it? What's the move?

MRS. G: This is our job. Oh, the church is all right. But after all it's not just the church's job. Nor the Sunday school's. It's ours. Ours to find the way to show Junior we care for other people, too. Ours to find the way to show that we believe love is the greatest thing in life. Ours to show our boy that we, too, trust in God.

MR. G: What do you mean?

MRS. G (Sitting down again): Let's do this. Let's set ourselves to plan some little thing each month our boy can do with us, to show our interest in the Christian way. Some happy plan to give our maid some fun. A party for some sick child we all know. A visit with a little gift for some one poor

or old. Some talk at dinner time about world peace and using all our nation's wealth to make a better land, not to destroy life.

MR. G: Here, hold on. What's all this got to do with Sunday School?

MRS. G: Don't you see? We'll fit this in with what he learns. We'll make his lessons live for him.

MR. G: But, Mary, can we do that? Think of what all our gang will say!

MRS. G: I don't care that (with a snap of the fingers) for what they say. I believe in this. Only I hope we keep our humor and make it all real fun. Religion should mean happiness. Men make it all too dull.

MR. G: Oh, Mary, I'm glad. I've been fumbling for this thing for years. Now you have set us on the track, I do believe, at last.

MRS. G: But, Jack, it's all got to live, a living faith, or none at all, I say. (Lifts her hand as in a toast.)

MR. G. (Seating himself): A living faith! Mary, did you notice something here tonight? When Junior came to say his prayers, he knelt down all right, but then did you hear the stuff he rattled off? Just gibberish! Didn't mean a thing to him or have a touch of beauty, or help to lift his mind to hope and peace. I used to know a better prayer than that.

SOPRANO (Offstage, sings prayer-lullaby, such as "Vespers," as above, Scene I.)

MR. G. (Reminiscently, or recited by a voice offstage):

The day You gave me, God, is ended now—

The work I did, the play, the fun,

The people whom I met—

I wonder—did I do my best

To make this day a lovely one?

The day You gave me, God, is ended now.

There are some things I wish were done In better ways; You know.

Tomorrow help me try again

To make the day a lovely one.

The day You gave me, God, is ended now.

The quiet dark has come to give

Your children rest.

When morning comes, awake me, God,

To make the day a lovely one.*

(Exit, MR. AND MRS. G.)

* M.A.J. in *My Own Book of Prayers*, Edited by Mary Alice Jones. Rand McNally & Co. Used by permission.

by Annie B. Kerr

SO MANY PATHWAYS

Illustrated—\$1.25

"So many pathways lead to God" is the theme presented by these eleven short stories. They are based on the religious festivals of foreign communities in America and have been written to help deepen understanding among various religious groups, Jews, Catholics and Protestants.

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FINALLY —

The Journal This Month

A CLOSE READER of this issue will come to the conclusion that there was a meeting of some kind held recently in Chicago. Many of them may already have read in their denominational weeklies of the Annual Meeting of the International Council of Religious Education in February. A brief report is given in this issue. Some of the most significant "trends" in religious education brought to light at that meeting are expounded in this issue and others will be presented later. The International Council represents all of you Protestants actually working together on programs and lesson outlines, and is the best example in our time of "ecumenicity" at work.

A new and rapidly developing movement is that of church-supported camps for intermediate boys and girls. No one is better prepared to describe these camps than Miss Bowman, who has been a leader in many of them. She will be remembered as the writer of intermediate worship programs a year ago.

It has been a long time since the *Journal* carried a pageant for Children's Day. Shades of the old practice of having embarrassed children "speak pieces" have seemed to hang about the occasional manuscripts submitted, and since no program seemed good enough to produce, none was printed. But the staff of the Union Congregational Church School of Upper Montclair, New Jersey, has come across with a pageant that seems to present very interesting possibilities. It can be changed to incorporate local situations and the studies carried on in the local church school, and thus stimulate creative work on the part of other church school staffs. Read it now and get started early.

What do your church school people think about the weekday school in your town, if you have one? If there is none, perhaps Miss Martin's article will encourage you to get one started. She seems to believe they are a good thing.

Is your drama society looking for some good plays? Mr. Ehrensperger lists some

peace plays that should be presented now.

"Creative workshop" is a new word that you will probably hear with increasing regularity. If you want to look intelligent when it is mentioned, read Mr. Lindsay's "We Had Fun." We had fun, too, when we read it.

Look for some interesting things in the months ahead—a play, "It Shall Be Opened," a Mother's Day sketch, several samples of creative teaching, leadership education in a country church, etc.

Do You Ever Hear This?

"I never go to the moving picture theatre these days because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me and every time I go there they ask for money. The manager of the theatre never calls on me and the people who attend are not by any means all they ought to be."

Words of Praise

A RECENT obituary notice in a religious paper reads: "For two years preceding his death he was a constant reader of this paper. He was a great sufferer."

We can prove this did not appear in the *Journal*, since practically none of its readers seem to suffer thereby. Several of them have been kind enough to write in of late, saying they found it helpful, and since each one named a different section that appealed to him we are hopeful that everyone will find at least one thing in the *Journal* which makes it worth while reading. One minister whimsically called a special program "one of my very able assistant pastors." He has a church of seventy-five members and says the *Journal* has provided it with many inspirations and practical helps.

Brevities

THE LESSONS for beginners in the Ten Year Program of Christian Education in the Philippines are printed in six dialects. . . . In 1775 Cowper said that religion was dying in England. . . . In a contest of J. Cook & Sons to name the book that persuaded people to travel, the Bible came fourth. . . . During the eleven years of the present uniform program of Christian Education of the United Brethren Church, there have been numerical gains in summer camps, conventions, vacation church schools, leadership education classes, weekday church schools, catechetical classes, Christian Endeavor societies and Otterbein Brotherhoods. . . . A hitchhiker answered a question to identify a state reformatory by saying, "That is a monument to the stupidity of society."

Meet Our Friend

FRANK LANGFORD



FRANK grew up on a farm in western Ontario, trudged two miles to school, and then had to leave home at twelve years of age to attend high school. He went back to the old farm for week-ends during those high school years and thinks

that the best education he ever got was in cooperation with his father and the other members of the family there. Some of his happiest recollections are of cutting timber along with his father for a whole winter after finishing high school. It was fun to learn how to load logs and to discover the many things that his farmer father knew and that the high school graduate had never heard of.

Mr. Langford was a public school teacher for three years, enjoying it all. Meanwhile he had felt the call to the ministry and followed his two brothers into that calling. He had to work his way through college, but won a gold medal for coming first in general proficiency. Although a volunteer for the foreign mission field, something always turned up to make it impossible for him to go. Accordingly, he volunteered for service on

the Canadian prairie and was out there four years. Over twenty-six years ago he became a field worker in religious education in Saskatchewan. He served as Education Secretary of the Canadian Methodist board 1915-19 and General Secretary of that board, 1919-25. Since 1925 he has been General Secretary of the Board of Christian Education of the United Church of Canada.

Dr. Langford has been active in inter-church work, having been General Secretary of the Religious Education Council of Canada, a member of the International Lesson Committee, and chairman of the Committee on Group Graded Lessons. He is now vice-president of the International Council of Religious Education and vice-chairman of the Educational Commission, a member of the Council Board of Trustees, and an active leader in the World's Sunday School Association.

Dr. Langford expresses the hopes of us all when, in speaking his appreciation for his many contacts with friends in the United States, he says: "It is my deliberate conviction that in these days of difficulty and misunderstanding in international relationships, the Christian workers of Canada and the United States should keep as close to one another intellectually and spiritually as it is possible for us to do."

Hands across the border!